

MS 102

8-

*Tabula Smaragdina, Monumentum
antiquissimum Chaldeorum Operis Maximi.*

Contents of this volume.

1. The Emerald Table ~
2. The Allegory of King Solomon's Navigation and King Hiram's Ships explained by S. Bacstrom. M.D. ~
3. Processes from Johan Gottfried Jugel's Experimental Chymistry ~
4. Newman on Nitre ~
5. Sir Henelm Digbys Sal Enixum: and Abbé Roseau's Primum Eos Salis ~
6. Extracts from Seventy nine wonders of a certain Subject ~
7. Extracts from the Concordantia Chymica &c of Johan Joachim Becher. M.D. ~
8. A Particular Process on O, from Baron Hunkel von Lowenstein ~
9. The Epistle of Arnoldus de Villa Nova to the King of Naples, and Alcyramis Instructions to King Caros ~
10. Schroederi Thint respecting the Spirit of Mercury, and The Work of Leona Constantia ~
11. An Ancient M.W. ~
12. Ditto ~

T H E
E M E R A L D T A B L E;
[Tabulas Smaragdina]

Translated from the Chaldee
with
Remarks.

Tabula Smaragdina

A Legend said to be written by
concerning the Lapis Philosophorum.

The Emerald Table furnishes the Origin of the Allegorical History
of King Solomon in the Coran.

The Christians, Egyptians &c &c All say that
Cherub have taken it & known where it is situated.
They say, whenever this is seen to appear & vanish in the
world Cherub the Angel will be there & when he
will be manifested he will be seen in a
Cloud with light. This is a certain token of his presence.
The Knowledge of Nature's Secret Operations constitute the
principles of all that there is in the world. Therefore
what is said of it that External is called a manifestation. But in
Lower Claps of people turned it into Idolatry.

The Genuine Translation from
the Original very ancient Chaldee as follows:

The Secret Words of Chiram are as follows, & they agreed

that the 2 first large Words mean the Secret Words, &
the next 2 are like letters of Chiram & the next
the Cherub the Angelic Doctor. These were agreed

to be the 2 first words to be expounded upon.

The Superior agrees with the Inferior, and the Inferior with
the Superior, he goes to the Court of the Judge.

" we all shun our true Existence to the Will of the One
One, and shun our true Order by our own
The most noble is the Transmutation of the One One
a State of that One One which is most
motive is the return to Rest comes to us the way; but
" its Nourse is a Spirituos Earth.

" That One Only Thing, of the One, is the Father of
all Things in the Universe.

" Its power is perfect, after it has been united to
a Spirituos Earth.

f. Precept. of plast distillation /

" Separate that Spirituos Earth from the dense or Gross,
by means of a gentle heat with much attention.
plast digestion /

" In great measure it ascends from the Earth up to Heaven,
and descends again into the Earth where the Superior
and the Inferior are increased in power;

" By this Thou will partake of the honours of the
Whole World, and Darkness will fly from Thee.

f. Use of

" This is the strength of all Powers, with this one will
be able to Overcome all Things, and to transmute all
what is fine and what is, coarse. : 3, 3, 2, 5, 5,

(6)

" In this manner the World was created: the Princes who
who follow this Road are hidden.

ever two divers I am cause Chiram said mechasef
One in E'sence but Shree in Aspect

In the Veracity is hidden the Wisdom of the
Whole World,
i.e. in Chiram and his wife

It is ended now, what I have said concerning the
Effects of the SIR.

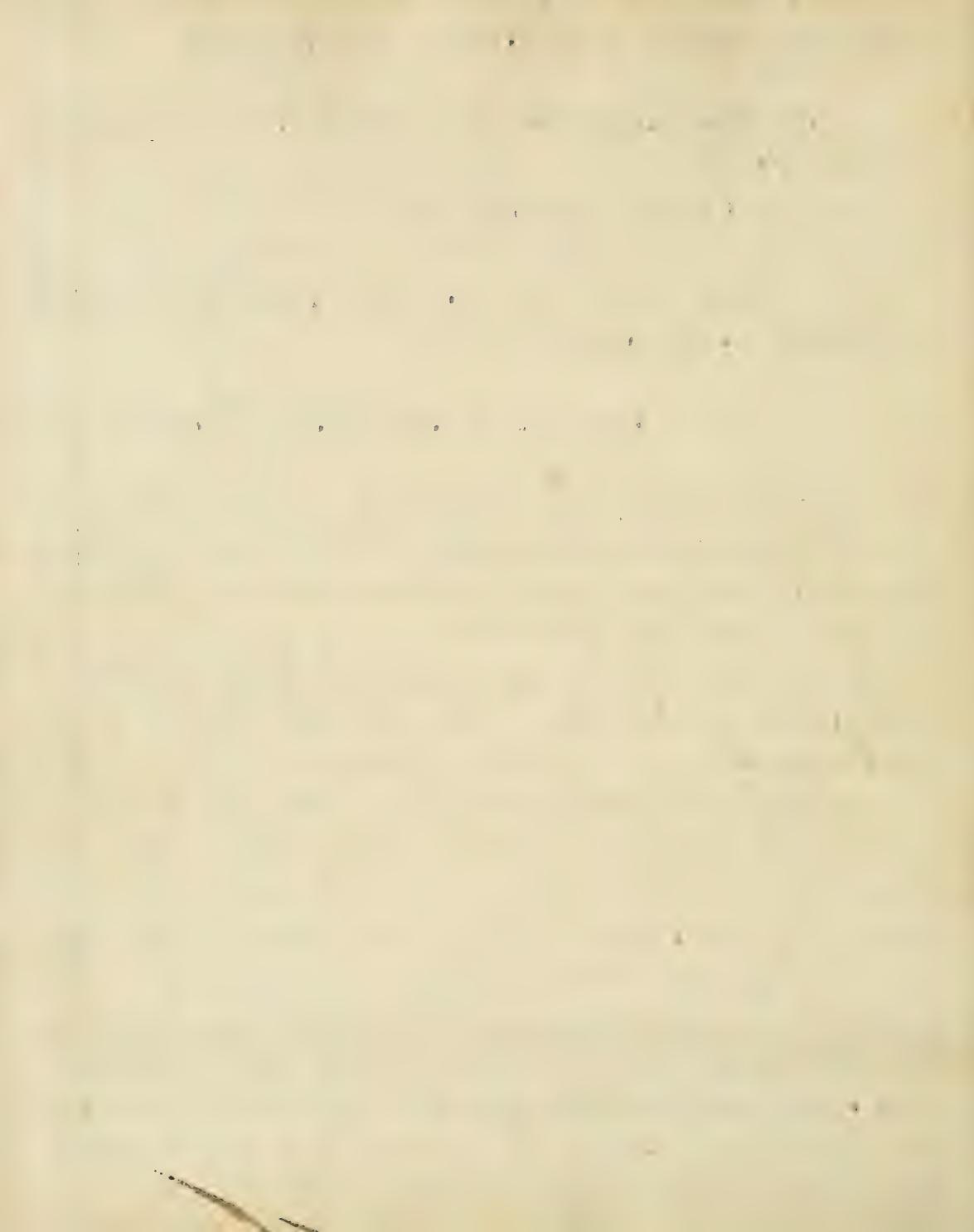
Veris of the Tabula Smaragina.

The Veris of this Table can sufficiently concern us that the Author
was well acquainted with the Secret operations of Nature, and
with the Secret Works of the Philosopher; he likewise who knew
who believed in the True GOD.

It has been belief'd since several Ages that Chiram one
of the Sons of Noah is the Author of this Monument
of Antiquity.

I may discreetly believe I do not recollect he is in who
more exact knowledge ever could reach. It is written he
says that he had seen it in Egypt, at the Court, that it
was a Dragon Stone an Emerald. wherein those Characters
were represented in bas Relief, not engraved.

That was in his time esteemed a wonder, and
one had greater value than Emeralds have now, which is
said to be worth a thousand, and are now but a mite,
and that so far that the artist had given the Hardness
of the Natural and Green Emerald, by art.



Tabula Smaragdina Vera.

Verum, sine mendacio, certum et Verissimum: quia est
inferius est sicut id quod est superius, et quod est su-
perius est sicut inferius. ad perpetranda miracula
Rei unius. p. i.e. miracula L. P. /

Et sicut omnes Res fuerunt ab uno /: a Deo /
necessitate unius, /: Creatoris omnipotenter / sic omnes
Res natae fuerunt ab hac una Re /: a principio sive
agente universalis / adaptione / adapting the principles /
Pater Eius est Sot /: aurum purissimum / mater
eius Luna /: Bea, Diana, Regina, Mercurius
Sophorum primus /

*Sophororum puerus: / portauit illud Vénus in Ventre suo, / Ignis Secre-
tus / Mercurius Sophorum Scundus est arzoth: /*
*Præterea Epis Terra est: Limus, Terra adiaciaca,
O putrefactum in fundo Vasis: /*

Tali omnis Telecom totius mundi est hic.
Vis Eius integra est, si Versa fuerit in Terram.
quando principia diversa unius generis tam
Decoctione continua fuerint regenerata in Terram
rubram igneam, plorosam, fusibilem, tincturam,

^{penetrans.} Separabis terram / ^{O in} Rebus / ab Igne / & Secreto /
Instilte a spissa / azoth ex Rebus / Suaviter,
Pecunienter, non violenter / cum magno ingenio.

Appendix

accedit a Terra in Coelum, iterumque descendit in Terram, et recipit Vix Superiorum ex Inferiorum.

: the azoth ascends from the T. from the bottom of the Olympos and descends in Vix and drops into the T, and by this continual Circulation the azoth is more and more subtilized & materialized yet and carries the volatilized Solar atoms along with it and thereby becomes a Solar azoth, i.e. our Third and genuine Sophie & this Circulation of the Solar azoth must continue until it ceases of it self, and the T has sucked it all in, when it must become the black pitchy matter The Red which denotes complete Intoxication or Death of the Compound!

: This is what the Emrald Table expresses:

sic nubes gloriam tollens mundi.

: without doubt as the black pitchy matter will and must of necessity become White and Red, and the Red having been carried to perfection, medicinally and for Metals, is then fully capable to preserve Mentem sanam in Corpore and hence the natural period of life, and procure us ample means, ex infinito multiplicando, to be benevolent and charitable, without any diminution of our inexhaustable Resources, there are well may it be called the Glory of the whole World, as truly the Study and Contemplate of the a? God harmonising with Divine Truths, elevates the mind to God our Creator and Merciful Father, and it doth He Should permit us to possess it practically must eradicate the very principle of Injustice, Envy and Evil Inclinations and cause our Hearts to melt in gratitude towards Him that has been so kind to us! Moreover the Pillarophis say with great Truth, that the L. either finds a Good Man or makes one.

See next a Te omnis Obscuritas.

: by invigorating the Organs, the Soul makes use of her communicati-

communicating with exterior Objects, the Soul must acquire greater powers not only for conception but also her Retention, and therefore if we wish to obtain still more Knowledge, the organs and Secret Springs of physical Life being wonderfully strengthened and invigorated, the Soul must acquire new powers for conceiving and retaining, especially if we pray to God for Knowledge and concern our prayers by faith, all Obscurity must vanish & ~~make~~^{expel} course. That this has not been the Case with all professors, was their own fault, as they contented themselves merely with the Transmutation of Metals.

Hic est talis fortissima fortitudo fortis: This is a very strong figure, to indicate that the L. P. positively does helpless all the Powers concealed in Nature, and for distinction ^{but} for Exaltation and Renovation of Matter, in the 3 Departments of Nature. / quia vincit omnem rem subtilem, omnemque Solidam penetrabit.

: it will conquer every Subtile Thing; of course, as it relies the most Subtile Oxygen into its own fiery nature and that with more power, penetration and obtrusion, in a 10 fold Ratio, at every Multiplication, and each time in a much shorter period, until its power becomes incalculable, which multiplied power also penetrates every Solid Thing, such as the unconquerable ^C and ^D the otherwise inalterable Mercury, ^{Gommonas} Crystals and glass, &c., to which it is able to give natural hardness and fixity, as Philætha does attest, and is proved by an artificial Diamond, in my Father's time, in possession of Prince Lichtenstein in Vienna, Valued at 500 thousands Ducats, fixed by the Lapis. / Sic mundus creatus est. Etine crux ad aplices mirabilis, quoniam matus hic est.

stage vocatus sum Hermes trismegistus, habens tres
partes Philosophiae totius mundi.
it is thought that Hermes was Moses or Zoroaster
otherwise Hermes signifies a Serpent, and the Serpent used
to be an Emblem of Knowledge or Wisdom. The Serpent
is met with every where amongst the Micrographies of the
ancient Egyptians, so is the Globe with Wings, The Sun
and Moon, Crocodiles and Brittles, whereby the Egyptians
denoted their Sublime Knowledge of the Lapis Philosophorum
according to Tertius, the hints in the Scriptures, and even
El. Nost where he speaks of the Sanctuaries of the ~~the~~ ancient
Egyptian Temples.

Completum est quid dixi de Operazione Solis.
what I have said or taught of the Solar Work, is
now finished. / p. the perfect Seed, fit for multiplying.

The Tabula Smaragdina of Doreus, inserted in
the Latin, is not the best, but Detest, as the Scirpus
maneis & Ventus portavit illud in ventre suo, is totally
omitted, therefore you should have this as the genuine
old Translation, inserted in your English Translation.

This I know is acknowledged to be the genuine
Tabula Smaragdina Hermits.

I. 13.

(my Remarks or Explanations are in parentheses)

Literal Translation

91

Tabula maxima *Merremia*, with
Remarks.

"The secret Work of Oriram 3.0d in My sect.
"It is true and no Lie, certain and without
Deception. What is above is like that which
is below, and what is below is like that which
is above. to effect a Wonderful Works. ; The Top
"the all things have been move by the
Conset of the ~~immotions~~¹⁰ immotions all kinds
proced from one & sense, the most secret of
all secret Things, by the arrangement of that
one Being. i. God;
"The Father of this most secret & secret
is the sun, and its mother the moon and ^{1. about} the
the Wind has carried it on its Wings, its noise ^{Elephant} ~~is~~ ^{as in} ~~is~~
is a spiritual Earth. i. such and is in ²⁷ of

"This Essence is the common Master of all
Things. Its power is perfect when it is
united with the spiritual Earth, & with the Element of
"separate the spiritual Earth from the Dust from ^{the} Earth,
only with great care by means of a gentle
Heat.

"It ascends from the Earth towards heaven,
and re-born descends to the Earth, and
exceeds in power the Superior and Inferior."

universal Δ , unmoved is invisible and cold—
attracted and repelled by the Sun and fixed Stars, becomes
visible and is called Light, but remains cold, until
collected in a Focus and excited, when it becomes Heat and Δ ;

By the possession of this you will obtain the power of the whole world, and all enemies will vanish before you.

"This is the Strength of all powers, whereby
you will conquer all enemies and be able to
transmute the fine as well as the Coarse.

"In this manner the world had its beginning,
but the means will remain Secret to follow
this path.

"Therefore I have been called Chiram,
thus fold i. aspect, because in this Trinity
there is hidden the gift of Wisdom of the
Whole World.

"It is absolved what I have said concer-
ning the Effects of the Sun."

This Table is the most ancient Book of Nature
we have, and contains the oldest Stanzas concerning
the process of the Stone of Philosophers.

It is believed to have been written by
Cham one of the Sons of Noah.

A very ancient Greek Author of good Credit
mentions that he saw the Original which was
an Emerald - Stone, whereon the foregoing Table

or Sentences were marked in Bas Relief Letters,

in the old primitive Chaldee Tongue; which same Author has left us not only the original Chaldee, but also a Hebrew and Greek Translation. The Emerald Stone or Table itself must have been of immense value independent of its venerable Antiquity.

Cham was undoubtedly the Father of the Cananites or Phœnicians, the Ancestors of the succeeding Egyptians. The first Language was the ancient Chaldee Tongue and the Emerald Table was composed in that Tongue, consequently it must be extremely ancient, as the very Hebrew derives conspicuously from the Chaldean Tongue.

The Cananites were called the Phœnicians by the Greeks, who have told us that they had Hermes for one of their Kings.

There is a great Relation between Chiram and Hermes.

Chiram is a Word composed out of 3 words denoting the universal Spirit, the Essence whereof the whole Creation does consist and the Object of Chaldean, Egyptian and genuine natural philosophy, according to its inward principles or properties.

The 3 Hebrew words Chama, Ruach and majim, i.e. Sun's ¹Heat, ²Spirit, air or wind, and ³water

³ water, give us 3 principal Elements. Δ Α V, whilst their initial Consonants: the Hebrew ^{give us} don't having no vowels; Ch. R. M. חירם i.e. Chiram, that invisible E. since which is the Father of Δ A V and V, because, although immaterial in its own invisible nature, as the unmoveable cold Electrical Δ; when moved, it becomes Light and visible, and when collected and agitated becomes heat and A, visible and Tangible, and when it associates with humidity becomes Material.

The Word חירם / Chiram / has been metamorphosed into Hermes, and into Herman and Irmin by the Ancestors of the Germans; and the Translators or even Copyists of the Bible have made חירם / Hiram / of Chiram / by changing the ח into ה . the Chet into He. /

In the old word Herma / Aphrodite, a word invented by the Philosophers, we find Hermes changed into Herm, signifying Chiram or the universal Agent, and Aphrodite the passive principle or Humidity. Aphrodite is also called Venus, and said to have been produced or generated by the sea. -

It must evile thinking, when we read of Chiram or Hiram, that he was King of Tyre on mount Libanon, situated in Phoenicia, whilst the Δ of nature

which we are told that Sternes was a King of Egypt, but in my humble opinion Urim or rather Chiram King of Tyres or most likely so, and Sternes King of Egypt mean exactly the same
part of the Universe, collected from a sure & on Mount Libanon, &c. &c from the Waters of the Nile in Egypt, both in the Shape of O.
who says of his Bekemot Ch: 40 vs. 16. that he delights in the Shadow and in slime or mud.
now the Overflowing of the Nile leaves this Slime or mud all over the low Lands of Egypt, and makes it fruitful with its abundance of O.

We see also that Urim: Chiram or the Universe sent or caused King Solomon to build the Temple no doubt as Solomon possessed Wisdom before he knew what to do with the authorized universal vs. The Psalms of the Jews say that King Solomon built his Temple by the assistance of שְׁמֹן / Schamis / now שְׁמָן / Chamma and שְׁמָנִי / Schemasch / signify the Sun, as the large Machine which is perpetually collecting the Omnipotent Servitudes of Earth & of Spirits & Angels and Sends it constantly to us and the planets in a Visible manner called Light; therefore Chamma and Schemasch corrupted into Schamis / corporified and represented into the Stone of Philosophers / have enabled

Ring

King Solomon to procure that immense quantity
of C and D to built and decorate the Temple
with.

The universal Δ has also been allegorically
represented to the Moes under the Name of Jupiter
and Jupiter amarus. These 2 words have a
very ancient origin as evidently deriving from
יה יְהוָה God / בֶּתֶר patar, he has opened, and
עַמְּדָן aman, he has nourished. The Emblem was
a Ram's Head alluding to the sense of Spring
, i.e. When God by means of Jupiter or
the a mundi opens and nourishes all Things.

Ieronimus book 2. Ch. 42. writes: that Hercu-
les wished to see his Father.

Jupiter then stripped a Ram of his Skin,
took the Ram's head, the Emblem of March,
held it before him and hung the Skin over
his shoulders. What does this denote else but
that Jupiter or the universal a generates
and brings forth in the Spring of the year?

The universal Spirit is also called Aεχα-
jot Archæus, from αεχον Archæ, principle.
and Ερμηφόρος Ermaphorodites; ερμ
or Hermes the universal Agent, Δ, and αφε-
σιτος Aphrodites or Venus the universal passive
principle or Humidity; Δ in A on V and Δ.

It has also been called Saturnus which derives
from

from שָׁבֵךְ Schabek a power on which the Inferior or Subordinate does totally depend and
נִזְבֵּן nitz; to germinate.

The universal or is likewise called Prothens and Chamaleon assuming numberless Shapes and Colours.

Hecatodus Book 2. Ch. 64. and Homerus in the Brad book 5. mention, that Mars went abroad, but returned after his years of maturity, and then wanted to cohabit with his own Mother, who resided in a Temple at Papremis, and that he actually went to his mother, in Spite of every Resistance;

i.e. Mars denoting the Descention of the universal or or Fertility, had relinquished the Earth in Autumn, and went abroad to abide in the upper Regions during winter, and returned after his years of maturity to his Mother the Earth his native Country where he takes a Crystalline Body in O.

Juno his mother who had brought him into the world, & without the assistance of a man, who resided in a Temple at Papremis, who was inactive in Winter; was obliged to cohabit with her own Son, to be impregnated and fecertilised. i.e. in the Shape of O.

The author of the Emerald Table indicates to us what Chiram is; the נ Chet indicates the Agent **בָּן** the natural Heat; for that Reason the Table says that the Sun is the Father; The Moon which is said to be the mother is called לְבָנָה Lebanonah, a drop, a fountain, water, or a humid place, the passive principle.

Sablonsky in his Pantheon aegyptiacum. Book 2. p. 94. has this remarkable Sentence:

"By the Suns heat and Light the Seeds are
enlivened and by the humidity of the moon
or Latona, they are opened, humed and
nourished. We ought to place Lebanonah
with Majim or ו in Harmony.

The word הַרְמָה Hadamah means Earth
full full of Life and Spirit, that is such an
א where in the Universal or abounds, such
an א we find in the Centre of Ha-dam-ah
i.e. דָן.

Sanctification in Eusebii Praepar. Evangel.
Book 1. Ch. 10. gives us the following allego-
rial Description of the Beginning of the
Universal or in the Elements.

"The Wind Kolpisas from קול Kol The voice,
בִּזְבֵּן, of the mouth יְהֹוָה Jah, of God, with
his Wife בְּהֵן bahu, empty, void, generated
Heion from צִיּוֹן Ajun, Contemplation, the

the first Woman in the World, who married after-
wards Protogenes, πρωτογόρος i.e. the first-born,
means the universal &c; who brought forth
therefrom Genus and Genea. Genus from
γένης Genes, noble, Splendent, i.e. Light or day
and Genea from γένεσις to Sleep. i.e. Darkness
or night. These last two became parents,
and brought forth Phos, φύρ and Phlox.
Light, A and Flame. Observe the Ingenuity
of ancient mythology, and their knowledge of
Nature. :)

The Author of the Emerald Table calls him-
self Chiram; personifying the universal or
threefold in Aspect. ΔΔV, because in this
Trinity Every knowledge of Nature lays con-
cealed, which knowledge consists chiefly

- 1 To know God, to love and Adore him and
to strive to be reconciled to Him, as we
were first in Adam and may be a second
time in the Anti-Adam the Magus.
- 2 To know nature, and derive every moral
and physical Good from that knowledge.
- 3 To know ourselves, that is to obtain a
proper knowledge of our Imperfections
as well as of our Wonderful powers, that
by this knowledge we may learn what
is necessary for our Everlasting Life, and

and for our short life here on Earth, as a State
of less moment; nevertheless this Short Life
we ought, by Will and Truth, to consider
as the precious moments to make ^{our} peace
with God, and thereby to begin the State
of everlasting Felicity already in this life,
relying on the ^{Offered} Mediation of Christ, who has
fully satisfied Divine Justice —

- 2/ To endeavour to obtain such Knowledge,
wherby we may have it in our power to
be of use to our selves and to our fellow
Creatures; the most inexpensive and most expensual,
in the mean time, ^{the} most independent method to do this,
is by the corpified, multiplied and determined
a meadi.

The Chaldean Tongue, whereon the Emerald
Table is composed, was the Language spoken
by Noah & his Family. This Language is evi-
dently the mother of the Hebrew from the Sound
and Shape of the Letters.

I'll join here some ancient words and
expressions, all relative to the first and grea-
test of all Sciences, for the sake of your
Instruction, Improvement and Amusement.
I have collected them from various Authors
as I have the foregong, with infinite trouble
and application.

Index of ancient Words and their meanings.

Proteus from πρῶτος i.e. primo Genitus - the first born
from πρῶτον πρῶτος οὐκέτως I am the first
life. denotes the universal or assuming
all shapes as Ovid tells us.

Perses who delived Andromeda, see
urbigerus his Aphorisms.

from פָּרִי Fruit, and זְכַתָּה Life, denotes
the same universal but corporified univer-
sal &c.

שְׁמִינִי Schamis and חִירָם Chiram assisted
King Solomon to built the Temple. Both
signify the universal & its use.

The Talmud says that Moses ordered the
Shemim to be put in the Breast
plate among the 12 Stones, this is neither
more nor less than the וּרְאֵים וּרְמִימִים urim
and Thummim. The Writers of the Talmud
who were ignorant of Philosophy, thought
that Schamis was a small invisible Insect.
I have told you before that the Word Schamis
derives from Schemesch and Chama, the Sun.

The Whole Egyptian, Grecian or Roman
Mythology is a Book to the Wise, teaching
allegorically the universal & its use.

Eris from עֲרִיזָה Ariz, Violent.

Eleazar from הַלְּיוֹן Halyon, he said over negat.
אֶלְעָזָר a certain vessel or pot.

Escharides from אַכְבָּה as oh he has collected
and spheri, Fruitt.

Euion from יֵסֵע he has healed ^{as} healing.

Ida from יְדָה Iadah, projected.

Iulus from עַיל Il, a Child.

Iulius from לְקָשׁ Lakash, Evening Rain in
the month of March. : La Cash in Greek Chas.
lotte's Islands to the Northward of Norther
sempes Good, pretty;

Juno from יְוָר raining, imbibing.

Jupiter from יְהָה Iah, God; and פָּטָר patar, he has
opened.

Kolchos from קְלַחַת Kalachat, what can be effusco,
and καλχος Calche, an animal covered
with purple.

Medea from μεδω I spin, or μεδετη meditation.

Paris from בָּר bar, a Prince and נִזְנָה Nads
a Secrett.

Thetis the Earth.

Ulysses from אוֹלָה Olah, Strength and לְוַשְׁׂעָד Lush
to Subdue.

Venus from וְנוּזָה Venutz, It has germinated
or flowered.

Philo from φιλος I destroy, i.e. fire.

Diana θεανα I flow through i.e. Water?

Chamælion from חַמְלָוּן Chamalon, vital spirit
which

which dwells in all things, as long as they have life.

חִירָם Chiram, it has acted. i.e. Agency.

אַפְּגָדָה, Venus. from אָפָּה apaph, surrounded every where, and רְדָה Radah, ruled. Venus is consequently that which is surrounded and ruled i.e. the passive principle.

Nepstenus from בֹּנֶה naph, to drop, u. q. s. I piss.

Saturnus from שְׁטָר Schatar, an inferior power dependent from a Superior.

Vixen from נֵזֶח Nezach, a Woman joined to a man by Friendship.

Tubalcain from טָבֵל Tabal, he has tinged or coloured, and קִין Klein, possessor.

Chalib חַלְבָּה Chalab, animation Liqueur.

Methusalah, a man sent forth, a prophet.

Chemia חַמְאָה Chema, condensed from milks.

Basileus from בָּשֵׁל Baschal, he has boiled, and לְשֻׁכָּה Lischakah, a place where one sleeps, a Cellar, or Bedchamber.

Seraphim Serapsim, signified by the Egyptians the Spirit of the universe.

Beelzebul from בָּאֵל Bel, Lord, and זְבּוּל Zebul, Dung.

Sphinx from the Chaldean Word סְפִינָה Sephin honourable and כֹּס Cos, a vessel wherein something is offered. It is a symbol of the vessel which contains the matter of the Stone.

Ibis from יבנ: I besch barren, dry.

Or sheen from אָוֹר or fire. שְׁנִי, the Star Dove.
Sheen is from Chay, Life and Soul signifies
the Strength of Strength or the several Elements
atmosphere and animals, principle of the Soul
of the universe.

Isis The Earth impregnated with the Sun's Light
and Heat.

Jupiter - Agent - universal.

Care - the nature, I, Stability.

Perses - the agent, universal mercury.

Admetus - the power on metals.

Endeuce - a good Stability.

Allimena - the White Ty

Hercules - the universal principle, corporified,
re-worked, melted and fermented
into the medicine.

Uranus, Neptune, Terra. The first matter?

Agent	patient
uranus	Vesta
Pan	Rhea
Saturnus	Ceres
	Themis.

Study these allegories and compare them, you
will see the wisdom of the ancients, and
their method to seal their knowledge.

Eris gave the 3rd apple to Paris, with request
to deliver that apple to the most accomplished
of the 3 gods, Pallas, Athena or Venus
Paris handed the apple to Venus, which amongst
the

the ancient Philosophers signified the passive principle of Nature: Pallas means Knowledge and Minerva Art or Contrivance.

Venus received from Paris, or from the man feasted arcum a Trust, the Golden apple, / This is as an evident proof that Paris or the man, feasted arcum was not a production of Pallas Knowledge, nor of Minerva Art, alone, but that it was a production or Gift of Nature, whereby Eros or the Difference was settled.

Venus, Pallas and Minerva in the mean time demonstrate that in Order to obtain the Golden apple we must apply first to Nature, then make use of Knowledge in Order to put our art in practice.

Observe that the Allegory tells us that Venus, Pallas and Minerva were three Daughters born of Juno; telling us that Nature, Knowledge and art must unite.

Explanation

of King Solomons Navigation and of
Hiram King of Tyrus.

The History of Hiram, Chiram; the Friend and Ally of Kings David and Solomon, who is said to have been King of Zut or Tyrus, signifies nothing else but the same thing

Thing, as I have just now explained in Speaking
of Pais, or the Golden Fleece at Colchos,
nor is there any necessary that it Should mean
exactly the same process, although it is at
the End the same living power, and is
essentially but one and the same. The Stone
we find in the Emerald Table, where Chiram
is represented according to its origine and pro-
perties, whilst the Book of Kings represents
the very same Chiram as King of Tyre
and Solomons Friend, under an Allegory.

King David had procured himself, by
the assistance of Chiram corporified, or the
accomplished Secret of the Stone, all what was
necessary for building a Temple to the Lord
his God, and much more, of Gold, &c and he
left to His Son and Successor King Solomo-

120 Talents of Gold. 1 Kings Ch:9. vs:14, 15.
The Talentum was a quintal, which moderately
valued like Sterling Gold, amounted to a sum of
£ 768000.— besides Silver and other metals.
King Solomon tried and worked upon 20
Subjects, in Order to elaborate the grand pro-
cess from the very beginning, 1 Kings Ch:9 vs:11.
But he did not succeed immediately, because
his Subjects or Masters were not good. 1 Kings
Ch:9: vs:12. and did not please Hiram: Chiram:

He succeeded nevertheless afterwards and made use of the multiplication, 1. Kings 9. vs. 26, 27, 28.
and procured himself thereby 420 Talents or quintals of O. i.e. a sum of £ 2,688,000.—

Josaphat wanted to undertake the same Work 1 Kings Ch. 22. vs. 49. but he failed, and when Ahasia wanted to recommence the operation 1. Kings Ch. 22. vs. 50., Josaphat would not permit him to do it.

— Explanations of the remarkable Hebrew Words which occur in this Allegory. —

1 Kings Ch. 9. vs. 11 זָר Zur signifies also a poor man or a Beggar. Zur means also a Skin or Hide.

Tyrus from טִירָה Tirah a palace and קְדוּשָׁה Qadushah, arcanum, or a Secret. Now it appears plainly, why the Golden Fleece has been named a Fleece, Skin or Hide, and why the Cities given to Hiram/Chiram/ have been called זָר Zur or Beggarly, or poor.

The 20 Cities or Subjects were poor and dead for nothing, therefore they were not approved off by Chiram, i.e. or mundi.

Gallilee from בְּלִילָה & בְּלַה Galil & Galah, to
wādā.

wander from one place to another, and from
Lail, night. consequence it is a Malice or sub-
tlety where in the Δ of Nature was extinct or de-
ficient. Matthew 28. 15: 7, 16. Marcus 16. vs: 7.
Lucas 24. vs 6.

Things Ch:9. vs: 13. **כְּבָהָר** from **כְּבָול**: Chabul from
Cabah; too old, extinct through age; and
כְּלָהָר calah, it has left its power, i.e. Things
which have left their powers by being too old,
and are good for nothing.

Things Ch:9. vs: 15. rejected or Rubbish **חַמֵּס**
hamas, dissolved heat, from **חַמֵּה** hamah heat
and **מַסָּה** masa, dissolved, liquified.

Hazor from **חַצּוֹן** hazo, blackness.

Megiddo from **מִגְדָּוֹן** megido, a precious Thing.

Gezer from **גָזֶר** Gadser, a Weapon, Spear.

1 Kings Ch:9. vs: 26. Ezeon- Geber a dry substance
which is salutary and useful to man from
vv Ez. a substance very salutary and useful
likewise a Truit-Tree; and Zion a dry
place likewise that which is dry; and **גָבָר**

Geber, man.

Eloth **אֵילָזָה** Elot, robust, arrived to a degree
of perfection.

1 Kings Ch:9. 26. on the Shore of the red Sea,
in the hebrew and german we find Reed-Sea,
the Composer, when the first Bible was printed left

one E out, and it remained so, uncorrected, reed was, printed in the room of reed or Rushes. We have several Errors of this kind in the Bible, which nevertheless alter the Sense, however in order to unfold the meaning, שְׁפֵהִים Schepahim means a dangerous Shore, where one may easily be deceived and lost, from שְׁפָרֶת Schapheret, Shore and פְּהִי pehi, easily deceived, dangerous; and ים Iam, the Sea. סֻף Suf, Reed, Rushes, or any Sea Weed growing on Shore, to hinder that part of the Sea from being clear.

Land of Edom, from אֶרֶץ Eretz, Land, or Earth, אֶרֶם Edom, Red, deep-Red. This is a plain Description of the Matter, which was made use off, i.e. רַד.

1 Kings Ch. 9. vs. 28. Ophir from אור Or, Light, and פרי perei, Fruit, produced by that Light. i.e. the Fruit of the sun mundi, which is Light. from אור or and פרי perei, Light and its fruit is derived אופיר אֹפִירָה Ophirah, as we see it in the Hebrew Text. From that allegorical Shore Solomons Ships; i.e. Glass or earthen Vessels obtained the O.

1 Kings. Ch. 10 vs. 22. Tarsis, from תַּרְשִׁישׁ Tarschis, deformed, empoorish'd, from הָאָרֶת ha'ar, he has formed, and רְעִשָּׂה raschah, he has been empoorished. The Word of projection and of mystification seems to have been done over.

3 years. /: the time the Fleet was out; /
1 Kings Ch. 22. vs. 48. Taresus is already explai-
ned, here is to be noticed, that this time there
were no Ships of King Hiram; Chiram; /
there was none of the finished red Medicine
left, therefore Tosaphat intended or propo-
sed to commence a new Work with new
matter; ^{the Thing salutary to man;} Eloen Geber was not near Eloth, or
perfection; ^{i.e. it} now, did not come to perfection, so that the
undertaking miscarried —

Ibidem vs. 49. Ahaba, ^{i.e.} who has possessed
that Thing; from אָהָב ahabs, he has pos-
sessed, and יְהִי, Tahu, that Thing, the
great Thing, the Thing from God; from יְהָה
ha, Thing, and יְהִי Tah, God, with יְהִי Van
shurik; / that, makes יְהִי ^{satur*} which is the
very same as wim and Thumim, i.e. Chiram
corporified, multiplied and fermented or deter-
mined.

Although Tosaphat would have been capable
to undertake the Work, in the same manner
as King Solomon had done, with the Ships of
Hiram, i.e. to multiply the medicine already
finished, without beginning a new work; yet he
could not undertake the con and Edius business,
introduced ^{peradicta} from the very beginning, but
dropped

¹⁷⁷⁷ * That
Thing from
God; /

dropped it. Thus far I have traced and endeavoured to explain this allegory; it is said that the Fleet brought home O, D, ivory, peacockes and apes. This in my opinion is an ecclesiastical Description of the White and Red Med. & O and D obtained by projection, of the Colours called the peacockes Tail, and of the various and Redius deceiving appearances during this long process, being, as it were, mimicked by unexpected Appearances and Deceptions.—

The oldest Philosophers have mentioned no more than 3 Elements, ΔΔV and seem to have considered V and F, for one Element only. Gensis 1. 10:6-9. It appears also that the above 3 Elements have been expressed by the Word חַיָּה Chayah, the Sun. King Solomon Cart. 6. vs:9. calls the Δ רוח Ruach, i.e. Spirit, air; on account of its mobility, when unMOVED, and on account of its Being the Life and of the Creation.

The above 3 Elements, properly considered, do not differ essentially, but externally they according to the predominance light or darkness. Therefore Δ, where light is predominant, was nevertheless A and humidity.

In Δ light also abounds, but remains tranquil, which is violently agitated ^{becomes} in A, and is in A, surrounded with obscurity.

In ∇ & Δ is Fluidity & vapors, yet we cannot say that there is no Δ nor ∇ in ∇ , which both are even in Ice.

In the union of the 4 Elements, whilst in Harmony, all Things live and exist, but in their Disunion and Disharmony, they fall Sick, decay and die. There is the primary Cause of all Diseases; dividing these Elements in Unity into Δ and ∇ , the first and most primitive Parts, we comprehend these 3 Elements $\Delta \nabla V$, or חַמֶּה Chamaah, Ruach, סִים Simim majim by their Hebrew Initial Consonants and have called it חִירָם or חִירָם or Chiram, i.e. Chiram or Δ of Nature.

This Chiram inclosing himself in Fluidity becomes ∇ ; the fiery predominance by condensing the ∇ becomes ∇ , which still further condensed becomes Δ , or vice versa Δ exploded by too much burning becomes ∇ , which still further rarefied becomes A and by means of light if that light is cold, it is moved and agitated becomes Δ , and when unMOVED remains cold and invisible and constitutes Chiram or Anima Universe.

The very ancient hieroglyphics express exactly what I have just now mentioned.

 Δ Fire, having the point over where he is main or inward Centre, the Animus mundi.

Δ - Δ Fire with \square humidity or water to moderate.

∇ - water, or Fire turned down wards, towards the Earth.

A - Earth to water above Fire, which is turned

towards the Centre of the ∇ , causing there to central Heat the Sublimation of Vapours and the maturation and Fixation of metals.

From another copy.

The Allegory of King Solomons Naviga-
tion and King Hiram's Ships Ex-
plained by S. Bacstrom M.D.

In some very old Hebrew Bibles we have found the word **חִוָּם** Chiram, not **הִרְמָם** Hiram. Chiram is certainly the original word: the Bible having been transcribed so often, the Hebrew letter **ח** ch, has been used in the room of the original letter **ח** chet. Elr. says the error, and it alters the sense occasionally. Two or three men of great erudition in Germany have made this discovery above 40 years ago; one of whom is our great Baron de Vielzing.

On the error of King Hiram, the Masons have built their nonsensical

Story, and trace their origin back to King
Hiram, whilst Bacon Lord Verulam
instituted their Order in England.

The word Free Mason, derived from the
hebrew word, פְּנַסֵּן, pene, and פָּנָסֶן, Mason, and
indicates, says our great de-telling, that their
society originated from a motive to hide or
cover themselves against the persecution of
bold accusers, acquaintances who suspected that
some of them [the Rose Crucians] knew
the use of Hiram, or the Universal fire
of Nature.

The Rose Crucians separated themselves
about that time from the Free Masons,
and left them nothing but the shadow
of their primitive valuable knowledge.

They are in no danger in our days
of being persecuted for the knowledge of
their ancestors, having totally lost it.

The original word פְּנַסֵּן Hiram

1 says Baron de Wellins is a radical word consisting of three consonants נ , ר , and ו , i.e. Chest Fresh and Mem. 1st. נ , Chet signifies Chamah, the Sun's light, i.e. the Universal invisible Cold fire of Nature, attracted by the Sun, manifested into light and sent down to us and to every planetary Body belonging to the solar system.

2. ר , Resh, signifies נננ , Ruach, i.e. Spirit, air, wind; as being the Vehicle which conveys and collects the light into numberless Focus's, wherein the solar rays of light are agitated by a circular motion and manifested in Heat and burning Fire.

3. ו , or ו , mem signifies major, water, humidity, but rather the mother of water, i.e. Radical Humidity or a particular kind of condensed air.

These three constitute the universal agent or fire of nature in one word
חִירָם ^{חִירָם} Chiram, not Hermon [thus far Baron de Walling what follows is mine]
Observe here the subtlety of our ancestors!

The Story of Chiram is the three-fold universal principle, the Friend of David and Solomon is personified according to the custom of the Greeks in the character of a King of Tyre and Tyros, but it means exactly the same thing as the Dragon that watched the golden Fleece at Colchos; „per vigili Ecce Draco; Squamis crepitantibus horrens, Sibilat et torto pectore Vestit humum.”

Says Ovidius in Egist Herodium.
Behold the never sleeping dragon, horrid with his cracking scales; see how

the bites and with his twisted neck turns
the Earth, bottom upwards.

This means the inward fire or oxygen of
the ♂ of the Dragon, and alludes to the
Crackling and hissing of its Tulmen,
the Phoenix regenerating out of its own
ashes.

The Salamander living in the fire;
the Behemot and Leviathan of Job; the
chief of the ways of God mean all one
thing.

King David had procured him-
self by means of his acquaintance and
good understanding with King Hiram
i.e. the universal principal, all that
was requisite for the building of the Tem-
ple; (A.) and a great deal more, con-
sisting in gold, silver and other mate-
rials, and left his son Solomon 120
Talents of gold; (B) which treasure

Solomon preserved for the construction
of the house of the Lord:

King Solomon set 20 subjects in
digestion, (C,) with an intention to elabo-
rate the stone from the very beginning,
not contented with what his Father had
left him, but he did not immediately suc-
ceed, because the 20 subjects were not 3000,
(D) but afterwards nevertheless he ob-
tained his end, by making use of the
multiplication, i e. by multiplying
the Medicine his Father had left him,
(E) and made by means of his multi-
plied medicine 420 Talents of gold, [a
Talent of gold is £ 5464.5. 8¹⁶ 61020 & 49¹⁷ 1900]

Zosaphat was also desirous of
undertaking the process, (F) but it miscar-
ried, and when it had been proposed to take
it in hands, (G) Zosaphat would not
permit him.

(A)	Second Book of Samuel, Ch. 5 verse 11.
(B)	first David of Kings. — — 9 — 14.15'
(C)	— — — — — 9 — 11.
(D)	— — — — — 9 — 12
(E)	— — — — — 9 — 26, 27, 28
(F)	— — — — — 22, — 29
(G)	— — — — — 22 — 50

Analysis

of the original Hebrew words that occur
in this allegory.

first Book of Kings Ch. 9. 20. 11.

בָּרֶךְ Zur, from זָוֹרֵךְ Zur, signifies
from a beggar. It signifies also a skin
or Fleeces.

סִירְוָשׁ Tirus, from סִירָה Tirah a
place, and בָּנָה Bads, stream. Here
we may trace the golden Fleeces, and here
we see why the 20 cities [Subjects] given
to Cisarau, i.e. to the universal Empire

uninstructed, are called עַזְבָּן Zevan, poor,
beggarly, good for nothing.

The 20 Cities, subjects or matters were poor
and good for nothing, therefore they did not
please King Chiram, i.e. the Universal
principle.

Gabbilea from גָּלֵה Galah, to wander about from one place to another, and
from לֹא Lail night; therefore they were
subjects or matters wherein the Time of
Nature, the Light was deficient!

First book of Things Ch: 9. verse 19

Chabul from בְּבִיאָל Chabah,
extinct through age.

Chalah, it has lost its power, i.e.
Things or matters extinct, or having lost
their strength through age and therefore
good for nothing.

First Book of Things Ch: 9. vs: 15.

חַמָּס חַמָּס hamas, liquor or liquefied

heat. [such is dam.] from חַמָּה חַמָּה, heat,
and סִסְסָסָס maas, liquified, dissolved.

חַדְרָה חַדְרָה Tazar, Entrance Hall.

כִּנְרוֹן כִּנְרוֹן Meiros a precious Thing.

גַּזֵּר גַּזֵּר Gazer, a weapon, shear.

First book of things Ch. 9 vs: 26.

אֶזְכָּרָה אֶזְכָּרָה Ezcon-Geber, a dry substance salutary
and useful to man; from עֲזָזָה עֲזָזָה, a thing
highly salutary and useful; and צִוְּן צִוְּן
in Ezcon, a dry place on a dry thing, and
גָּבָר Geber, man.

אָוְלָה אָוְלָה Cloth, robust, brought to a
degree of strength. [by multiplication]

First book of things Ch. 9 vs: 26.

More of the Red Sea.

שְׁפָחִים שְׁפָחִים The Phattim, shore of the
sea of easy deception, i.e. a dangerous shore;
from שְׁפָחָה שְׁפָחָה, shore, פְּהָיו פְּהָיו
belts of easy deception, i.e. dangerous and
סִינְגָּה סִינְגָּה Sinah, jam, the sea,

Reed - Rushes or the like.

Land of Edom אֶרֶץ אֱדוֹם Earth, Edom, Red-coloured. Here we see the inscription of the matter, which was set to work.

First Book of Things Ch. 9 vs: 20 O Akir, from אָור Or, light, and פְּרִי פְּרִי Fruit, i.e. the fruit of light. [R]

the same as Urim light and Thummim brought to perfection i.e. corporified light. [R]

First Book of Things Ch. 10 vs: 22.

שְׁדֵשִׁים Sarothis, or sum, improved from פְּאַר Saar, he has farmed and רְשָׁשִׁים Rastas, he has been poor.

The work of multiplication and projection was done every 3 years.

First Book of Things Ch. 22 vs: 18.

Sarothis has already been analised, note

that here were no ships of King Chiram,
i.e. the medicine was exhausted; therefore
Tsozathat proposed to recommence the
great work, the Murim and Shurim
from the very first beginning; but never
did it, and relinquished the undertaking.

Ezron-Heber was not situated near C-
loth, and consequently not being brought
to perfection, the undertaking miscarried.

first book of Kings Ch: 22. vs 49 50.

Thadsia i.e. who possessed that Essence;
from תַּדְסֵה ahads, he has received

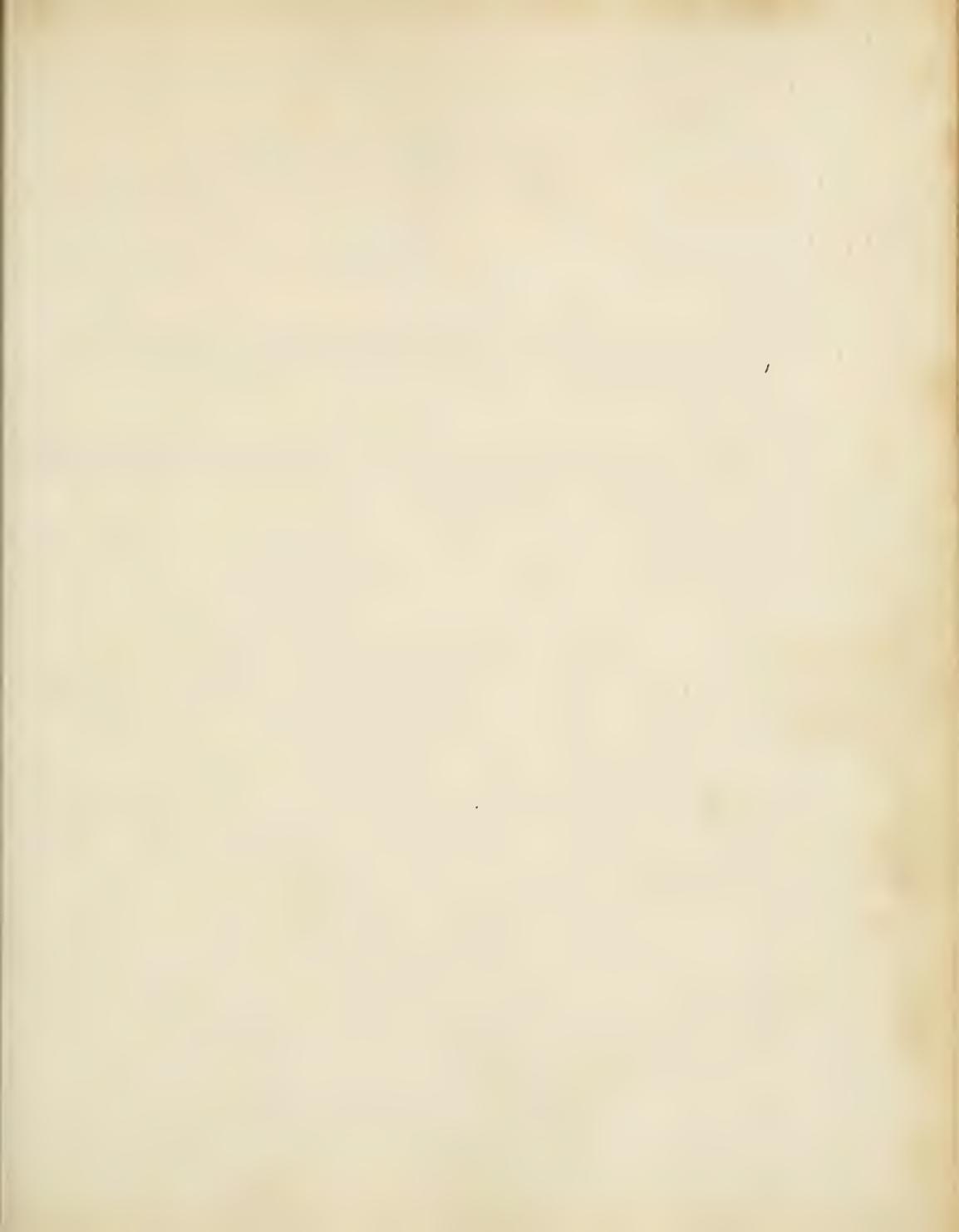
יְהוָה Zah, that Essence; from
יְהוָה ha Essence, being, Thing; by
Transposition in יְהוָה Zah, with the
affixed pronoun וְאַنְתָּם, that, forms an
יְהוָה Zah i.e. that Essence.

Thadsia was a son of Thab, which
means a Fathers Brother.

Although Sosaphat was capable to re-commence the great work, in the same manner as Solomon had done, viz. with the assistance of Chivans Ships, [Chivans ships, i.e. the untempered R] i.e. to multiply the medicine, without elaborating or beginning it from the first matter, [the Land of Edom], yet he could not resolve upon it, but relinquished the undertaking.

This is my opinion the genuine sense hidden in the allegory of King Chivans Ships.

Finis.



PROCESSES

from

JOHAN GOTTFRIED JUGEL,

EXPERIMENTAL CHEMISTRY.

Leipzig 1766. 8vo.

Translated from the German by S.B.

1798

Jugel was Director of the Mines in Saxony.



Contents

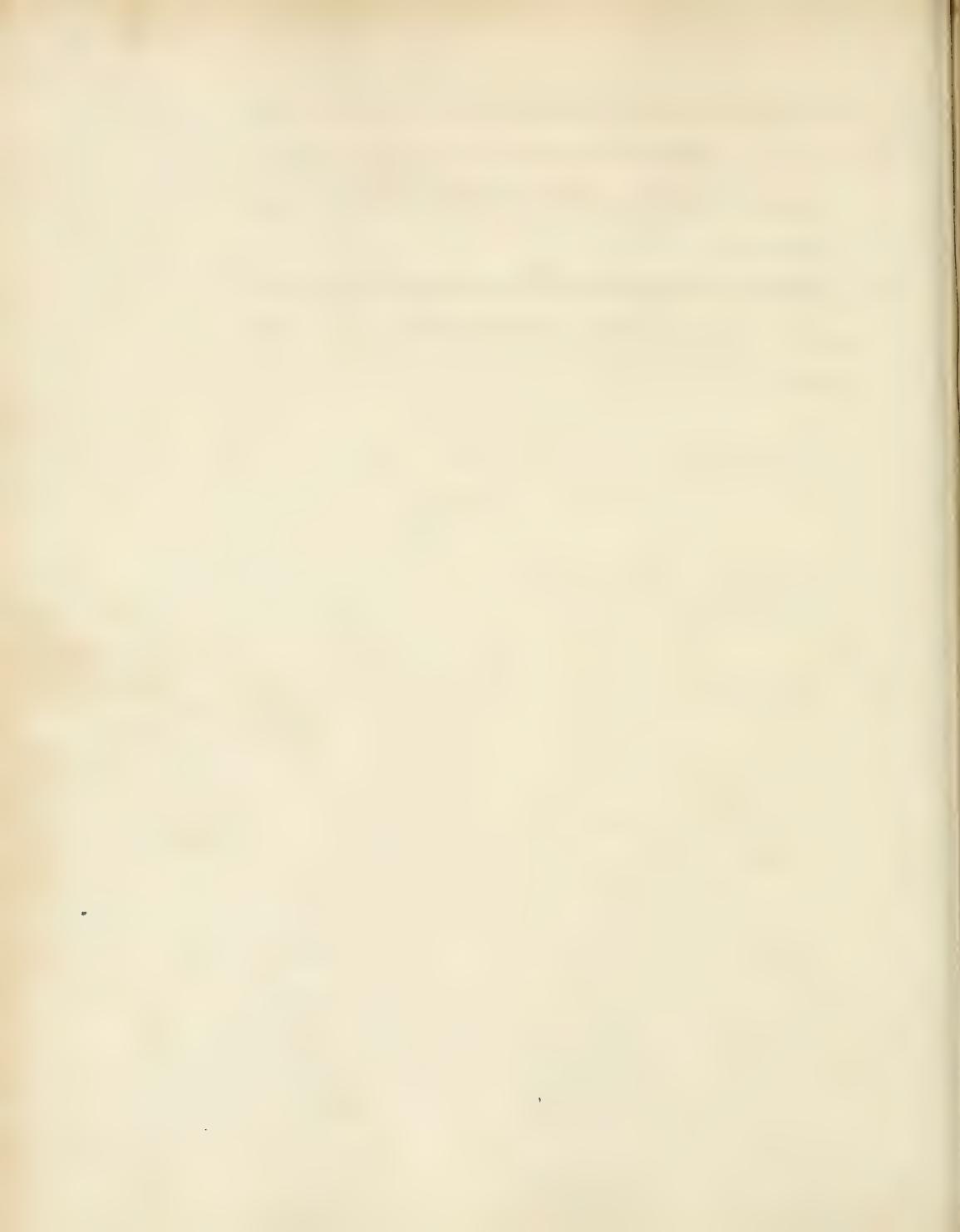
of ♂ and ♀	
Their use in the Mineral department	
of ♂ in particular	
The Dry Trial & of ♂	
Blood-red & of ♂	
Experiments with sea ♂	
Spherical crystals of sea ♂	
Secrets of the Microcosm	
Experiments with saliva to prepare a Tingling medicine	
♂ dissolved & volatilised by a ♂ made from Saliva	
Medicinal Rx from ♂ and ☐	
of Borax	
To effect a metallic increase	
Liquor Silicus from flint & sea ♂ ..	
Its use in augmenting metallic cal- ces digested therein	
Liquor Silicus from ♂ or ♀	
To whiten ♂	
To restore its colour	
Fertilizing nature of ♂	
Further remarks on Liquor of flints ..	
Regulus of ♂	

- F* Pyrophorus to prepare
To prepare an excellent vinegar
F Increase of D in Liquor of plants
— of O calx in the same
A Singing glass made from Bismuth
which transmutes D into O
A curious fixed so of Dr which turns
D cornua into O
F A crocus from M&S stellatus & O* by
which D may be converted into a
Singing glass
The same crocus treated with V* may
be vitrified per se & fermented with
O in an open V
F A glass which fixes running & and
whitens copper
A similar process
A white glass which transmutes
silver into O
F A particular work with S&Q* ...
A particular work with O & Q* and
Lapis de Tribus
To prepare the Lapis de Tribus
A graduating so from But. &c.

To fix D that it may resist V,

A prima material vapour from Lapis
calaminaris, fit for Philosophical
labours

To dissolve O & D and reduce them into
ashes by native Cinnabar, and the
use -



Some Processes
of
Johann Gottfried Tugel's
Experimental Chemistry &c

Leipzig 1766.
 8° .

translated from the German
by S. B.
1798.

pp: 24. Speaking of ♂ and ♀.

our atmosphere rightly considered is of a temperate humid Consistence, under which external Appearance the active power of ♂ and ♀ remains hidden to us, which in this uncoagulated fluid Substance represent to us neither more nor less than the two principal Subjects of nature, that is Heat and Cold; but as soon as the temperate Humidity is dried up, which happens very frequently in the air, the Cold is coagulated into ♂ and Heat into ♀, as as these two are mixed in their action exerts in excess of their contrary, reduced an Inflammation create Ice, fire with Lightning and Thunder.

Heat and Cold were the first principal Subjects of Nature which are moderated by radical Humidity or which medium although free are the two greatest Contraries in the World they are able to act and to become corporal; as otherwise, without this medium, their operation could not have produced Bodies.

The greatest Heat was manifested in ♀ and the greatest Cold in ♂. These are the ~~Opposites~~ Contraries matter containing our Superior ♀, our animated ♀ or universal ♀, but as yet in a fluid subtle Substance as we easily conceive ~~is~~ in hot Weather. That our Atmosphere is filled with

Clouds

Winds and Foul Vapours which frequently break out into Lightning and Thunder, whilst the atmospheric Humidity prevents a total Conflagration of the air, although there is no Want of Heat and Dus Vapours any where.

26. The Wise Creator of the universe has permitted us to know, how the Elements in their simple watery appearance not only, but also in their concentrated operating State become visible and may be obtained and has given us an Example in Water and Ice and in $\text{A}^{\text{nd}} \text{O}$.

The operating power of the Elements in the mineral Department can not be brought to action but by A and O , as we know by Experience that all metallic and mineral productions consist of a Subterraneous Power and the superior preserving power originates from the same principles.

Nature has placed in the mines, in the laboratory for minerals and metals a Certain Δ wherewith a total destruction and resolution of them can be effected by means of Δ .

We have only to consider the first principles of metals in that State, wherein they generate Minerals and Metals and we may abandon the first watery merciful Power because Metals require in the mines a certain active concentrated Δ , which in this department

Lays

25: Days hidden in Sulphur.

I wish we could attempt this! This confirms the Truth of the process from Becker, mentioned by Stahl p: 417. where a $\frac{4}{4}$ of S is converted into the S by the Universal $\frac{1}{4}$ of A ; this is also in favour of De la Breie's Work; likewise what Montanus relates of a $\frac{4}{4}$ atom in melted S , which was partly converted into O see Stahl p: 172. and Glauber's Works.

The ~~genera~~ species of A in the mineral Department are various and of different properties, therefore it is necessary to choose such a Species of A , as will answer your Intentions.

26: Now as Sulphur is in the whole mineral Department a generator of all Creatures, and contains its acting power within so on the Re-
of, page 417 verse 4 is also the Destructor and death of
in Stahl, see the whole mineral and metallic Composition,
also Stahl 15: 79: 1 as its operation and Effect proves in their
resolution, first in its Superior aerial Domi-
nion, and secondly in its corporified State, when
it exists in the shape of a mineral A during
Calcination. It remains as yet a mystery
to many what wonderful Secrets lay hidden
in A !

227. The superior Air matter in the A is the genuine
Sperm of minerals and metals, whereof they
have their origin and by whose Influence they
are preserved and destroyed again.

p. 2. of O in particular

In O we see a wonderful Subject of nature, which according to its origine, does neither belong to the Vegetable nor mineral Department as its parents are of a higher nobility, and as it is generated by Superior Influence.

The Father of O is beyond dispute the potent universal Mercury, a Ruler of the upper Regions and preserver of this visible world born of a Vegetable Female, whom we call Aleali, which the Universal or Nature herself, previously had prepared in the Earth.

During his manhood he : O: became a Hero and Conqueror of the whole Earth, as his Father also made him Governor of the departments of Nature, to govern and reign over them, with no Brother Subjects.

All Vital Minerals tremble at the Rage of O, and none of them dare to approach him to vex him, when he is angry, as They cannot get clear of him without their own Destruction,

as is proved by the Fulmen of \textcircled{O} with such
volatile fumes or occult minerals; which Fulmen
deserves a serious Consideration.

§:28. When we consider \textcircled{O} with attention, we
find it to be a subject of Wonder because it
possesses Heat and Cold at once; because exer-
cised the greatest Cold is manifest whilst the
internal principle is nothing but Δ : diluted in \textcircled{F} :
for the first \textcircled{O} of \textcircled{O} or \textcircled{G} could be so very conser-
tive as to be divested totally of Flammability, they
would become next Δ by the Contact of A , and go
off in a large Flame. The concentrated \textcircled{F} of \textcircled{O} espe-
cially. We have a pro calculi, concentrated \textcircled{F} of \textcircled{G} or \textcircled{C}
 \textcircled{G} as well as of \textcircled{G} in the \textcircled{G} , which according
to common notion is without Flammability; but if
as it really was so it would be next Δ ; pray
what is \textcircled{F} else but the Metallic Flammability
or Metallic Δ , which holds here these concentrated
 \textcircled{F} in the \textcircled{G} and prevents their manifestation
as real Δ ? I believe I am right! :)

No subject in all Nature's productions is like
 \textcircled{O} , because it possesses two Contrary properties.
It destroys and breaks every Thing, and
brings every Thing to Fixation! We mean to
say all what is of a first Metallic property,
as Experience teaches us by its Fulmen and

Inflammable therefore the Conclusion is just,
that the inward power of O is inexpressible
and insuperable! a poor mean Subject! ~~subject~~
was not one in a Thousand takes sufficient
noise off, nor does he know what to do with
it, therefore its mysteries remain unknown!
after having heard so much of M^r Tugel of
Glauber and others. I think we need not be
at a loss to discover the heavenly Salt of
these prophecies of the Copper Smith!

If we do not immediately succeed with A, it is
because we do not yet know how to use it,
to open and to fix with A!:

20 The Inflammation of O forced ¹ if it be devilish
calum is that the Sun is rationed in Ovid, who
devours his own children or that very noonbeam
which devours all metals and minerals, as
we see by the V and Ro.

Its action, when first, is of such a dry quality,
that it dissolves in via siccata every mineral
or metallic subject and devours it in a moment.
Read Stans a story, said Tarner, where he
speaks of his bleachest, I know that when you
evaporate a D^r Deons like to a fat O, neither glass
nor China or glazed Vessels can resist, they are
all dissolved; you must either have a polished
iron Basin, or one made of fine D without alloy,
or the Evaporation plays you to death!

and O_2 is as yet of an unknown property,
it is given a Solvent as Nature requires it, but
very few know it.

Many Philosophers who used to be looked
upon as possessed of every knowledge have
told us that a menstruum for metals must
be homogeneous to them and not corrosive
to them. They reject the O_2 of O_2 and V_2 , and pre-
tend that it is good for nothing for the true
solution of metals and minerals; and they
do not consider, that all metals and minerals
are generated from Ocean Aerous vapours, in
that the atmosphere is filled with such matter;
therefore nothing is more homogeneous to metals
than air of O_2 , but the fault lies, that the me-
tals are not rightly and previously prepara-
red for such a Solution.

p:30. In all natures productions only one universal
agent is generated which, proceeds immediately
from Celestial influence which is called Nitre,
and therefore is the universal menstruum of
the whole mineral department, and by its
power the same subjects are dissolved and
destroyed, which were generated before by
that same power; if we do but understand
how to make a proper use of that power?

MS. M.

you may safely believe, that in O a glorious
heavenly one is hidden of a ruddy red fiery Es-
sence, to whom nothing in the whole Univers
is comparable! No!

: see what Stahl quotes after Becker, where he
speaks of the immortal Soul of O, in his Tre-
tise on the Philosoph. Stone. :/

: The above Words of Guzel seem extremely
weirdly! The author has certainly known
more about it than he has openly communi-
cated! It all confirms us in the knowledge
of the Copper-muth's heavenly Salt! :!

31. The Superior astral Influence descending constantly
into our Earth, generate Various Sorts of Salts,
amongst which the Salt-petre, on account of its
perfection, in imitating the powerful active
principles above, is the masterpiece, as a par-
ticular Ray of the Superior Influence in its
whole Essence inconceivable.

It is demonstrable, that in O the Superior
Principle of light are engrafted in the salt
the most perfect salt, and are hidden under
a skin of the greatest external cold & if you
use manufac'td when placed in the A and
a sulphurous combustible matter is added

80. Amongst the mineral salts, Or is the most perfect, and has as the subject which conveys to minerals and metals the Influences and fiery saline Emanations from above. The Metals have their growth from this Subject. In Or we find the first metallic & formed, when by nutriment of it is perceived more and more in its metallic exaltation, until it becomes a first Metal. Wherefore Or is deemed a metallic O, in which the first Seminal power of the metals lays perfectly inclosed; This saline quality is conspicuous by its Transparency and Crystallisation, because its metallic & is so subtle that it passes through the Filter. The mysteries hidden in Or shall be mentioned hereafter.

as Mr. Jugei has spoken concerning O and its anima, it will be useful some time or other to find here an Experiment, when I worked once in Marylebone after Mr. Jugei, but could not succeed, as the Subject came over all at once into the Receiver with the greatest violence, when I attempted to disintegrate it. Therefore, in order to obtain that glorious Red Anima, whereof Frank

says

says: that it may be treated with O &c. see
Stahl's Treatise concerning the philos: Stone.

c Mr. Fugel's Experiments

Zittau and Görilitz 1768.

p: 386 So obtain a blood-red rx from O:
An Arcanum.

As it is as yet very little known amongst
the lovers of the sublime part of Chymistry
how to distil a blood-red rx of O. I will
communicate this Process, which is my own
Discovery.

Take good refined crystallized O 4 lbs - due
to June 3, mix this with 1 lb of finely pow-
dered and sifted Stone Lime fresh from the kiln
fill a large C with this mixture and like a
cover o the C, which must have a small hole
in the middle, When the Lutum is thorougly
dry, if it has one Crack, fill them up care-
fully and let it dry.

Then place your C in the Furnace
it is A slice must be no less than 8 Inch
Square. don't cover A in the furnace by
steaming red Coals on the grate round the
C, and add Coals on the top, and cover
over with the lid or upper part of the C
and

and the A will right gradually to sever the
C and the matter within.

after it has stood thus half an hour, cover
the C with Coals and keep a good A without
the Blast of Bellows, during 4 hours more
or 5 or 6, so much the better. Then, towards
Evening let the A die away of itself, and
when the C has lost its red heat you may
take it out to cool.

Break it and you will find a Carie
which is of a most beautiful scarlet colour
on the outside, but of a pale purple
within and grey in the Centre.

I have done this several times in Marylebone
and am doing it at present here, the Success
depends upon a gradual and at last a
strong Start, and it will always succeed.
In Marylebone I used to take very fiery
stone lime from the kiln, here I took
stone lime which was 3 months old and
had by attraction fallen into a brown white
powder, which I sifted, and I have suc-
ceeded all the same, because the lime &
becomes reanimated by the A and C during

the ~~way~~ calcination in the Δ , although I must allow a fiery lime from the kiln to be the best, if it can be got.

My Luting is Windsor Loam 1 to 6, sifted bone ash 1/4 to, mixed up with cold V.

This burns very hard in the Δ .

I make use of this Luting, to besmear the inside of the Δ hole in my wind furnaces, about $\frac{1}{4}$ or $\frac{1}{2}$ Inch thick; if you neglect this, the furnace soon tumbles to pieces, after every operation, I lute my Δ holes with fresh Luting, as above, and it keeps them in good order.

Reduce the Devons Cake to a coarse δ , and pour boiling hot V upon it, stirring it from time to time, and your Lye will be as green as grass, but gradually looses that colour, and becomes clear like V. Let it stand 24 hours to cool and to extract every thing out of the powder. then filter your Lye until it is perfectly clear like Rock V.

Evaporate this Lye, until there remains a fat moist very fiery θ .

There is a great difficulty, no glass will stand

After this Evaporation, as soon as the dye becomes concentrated, all glasses crack. I found a China Basin stand best, although it is in time dissolved; glazed &^{the} Basins get gradually perforated, and the Dy liquor runs through it. A polished iron Basin, or a fine D Basin, made without any alloy would be an everlasting Evaporation Vessel, for this purpose; Consider that this is a Dy Alcalhest, which dissolves all Sulphurs all F. Stones, Minerals, glasses and calces of Metals. It is Glauber's Alcalhest!

i. If you evaporate in polished Iron, you get a Subtil Crocus & mixed with your Dy Salt.

j. as far as here, I have done with good success, but what follows of M^r. Taylor process, I could not succeed in.

386 Take two p. t. and 14 G. & d, heat at two. n. so it be now a red. & stir it by in the i. apply a Receiver, which looks to the D.

distill first with a small heat, until all the redity is come over, then increase gradually and continue the distillation until red drops come over, and proceed with a very strong heat until all the red is resolved into

into the Receiver. This distillatum, after
the A is gone out, must be dephlegmated in
a Baln. Tap and the V will come over by it
self. The remaining red or must then be
rectified per se in a small glass D, and this
red or will come over with a small Heat,
and leave a little & behind.

This is a curious red or of O, which Every
Artist is not acquainted with.

As the Ψ viva is here become a Key to un-
lock & open the O, you may be assured
that Ψ viva is a valuable Subject to open
and unlock mineral bodies. /: Thus far M^r Tugel
/: I have attempted this in my Laboratory
in Marylebone, however I could never do
it, following M^r Tugel perhaps too literally,
as my hidnd fat Sal! came over all at
once, and pushed the Receiver away with
an Explosion and so much Violence, that
the Receiver rolled to the further Side of
the Room without breaking, as I had not
cotted the Rec: to the D /

/: It is my opinion that the fat & ought
to be evaporated as dry as possible, al-
though it will remain fat in Spite of
the Strongest heat, and then mixed with
aa Native F. in fine F, or Flores F. and

one part of calcined powdered and Sifted
Plants or pebbles, that is to say, of each
dm. a truth to say distilled in a
vessel & then to cool & allow it to be
run off, there will be a red essence oil.

Now the first Order that the fat of C
may take to itself and extract from the A
the essence, which is also the universal or
as well as that of O. And then one might
obtain as much again of this wonderful
essence; by adding the F of pebbles, I wish
to prevent the melting and too close Coke.
Run of the fat C with the F, which would
prevent their melting with the essence if
as Mr. Duzel gives it us, it cannot be done;

Wm. W.

Johan.

Noran Godfrid Jugel's

Experimental Chymistry

Leipzig 1766. 8.

continued :

178. After having demonstrated that the universal
principle is incorporated in Sea-O. Cr or as well
as in O or more in animated A., M^r. Jugel
gives us the sweetens of Sea-O, which I need
not repeat here, as I have already translated
and wrote it in a former Msc. where "Each
sens greeness of O is mentioned. :)

8. I mixed one equal weight of Sea-O and Y^llive
in a chtl^t, which I put into a C and covered
a Cover upon it. Then I calcined it in my
windfurnace during 4 hours time, and after
that I go out.

I powdered the Cake warm, and poised Sharp
Wine $\frac{1}{2}$ upon it and obtained a high Saffron
Coloured Tincture of a sweet Taste and
pleasant Smell. I filtered my Solution, and
evaporated the $\frac{1}{2}$ from it and obtained a
salt O, and that part which would not
crystallise

crystallise ran per deliquium into a blood-
red Sweet Liquor.

This Liquor is a wonderful External Remedy
in healing of Cancers, if not too old.

Observe that the operation of nature of
magnetical Subjects running per deliquium
by attraction is of the first Consequence.
may the whole Master piece of art lay here,
as it is impossible that the universal a-
can work in a Subject, if it is not mag-
netically attracted either before or during
the operation, which universal a-
can is nothing else but A.

Therefore
do not look
him out :)

. how nobly this agrees with one anonymous
Letter, with Cramer, Sendivogius, urbigerus
Hermetical Triumph and others !)

another time I mixed 3 parts of sea Θ with
1 part of Wine and melted this mass in
a Luted T in my windfurnace, extracted the Θ
with Wine f., and filtered and evaporated un-
til it became fit to crystallise, and I ob-
tained not Cubical but Spherical Crystals
like small Shot.

39 Every Experiment I made with Sea & shewed a different Effect, Endeavours to bring the Salts to a dissolutive State and Separate the V.

If you wish to obtain these Inward workings and Fixation make use of γ viva, and you will be able to perform curious and useful operations in Medicinal and metallic Works.

41. of the Secrets of the Microcosm.

The animal Department has its origine from the Superior Principles as well as the two other Departments of Nature.

The Secrets of the animal Department lay concealed in their own Magnets, which is also the Case with the other Two.

Animals manifest their magnetical power by drawing the δ into their Lungs, whereby they obtain the α of Life; but the body must be nourished by Victuals and drincks, to replenish what is Wasted, the powers from above alone are not sufficient to ~~nourish~~ nourish the body.

The principal Creature in this Department is Man, but on account of his Inward immortal principle he is above the animal Department and is called Microcosmus, or
The

the lesser World, which signified that man was created out of a matter, wherein all the 3 departments of nature were essentially concealed, independant of the Breath of Life that Divine Emanation of Divine Light, our immortal Soul inspired into the first Man by the almighty Himself.

p:43 Now as man, in regard to the universal matter, out of which he was created, may be deemed an universal and fixt Creature, it is easily to be comprehended, that he possessed a prerogative above other Creatures, and a universal Magnet to attract the universal ~~on~~ in a perfect State.

p:44 We say that in man a magnet is hidden, which is capable to attract the universal & in full perfection; Man Surpasses all terrestrial Things in this Respect.

p:45 This wonderful magnet of Man is in the Mouth or reather in the Windpipe.

i: alluding to the Inspiration of the Breath: /
The Expiration of the Breath and the Saliva collected, are an astral, im pregnated with the universal Mercury.

p:46 I collected one Saliva of healthy young men in great quantity, and let it in a warm place to

3:
Saliva

so violent during 6 Weeks time, which is rendered
abominable; when perspiration is over, and
the skin and insides are settled, it becomes
clear and transparent again and of a grateful
smell. Then you must pour the clear into a high
Glass vesse and in a very gentle Heat distil
the clear Spirit or oil into a receiver fixed to
the tube of the Aspirator. You notice until there
remains a thinish yellow solution behind in the
vessel. — when the distillation of this volatile oil,
great attention is necessary to regulate the
heat very gently, as this Subject ascends in
large Bubbles and is apt to come over all
at once into the Receiver, which must be
prevented by proper Care.

¶ I found by Experience, that when you distil
putrified Oil, which does exactly the same, if
you sit the Inside of the Glass body, with
a feather duster in good Olive oil, all round,
up to the top and then pour the putrified Oil
into your body and distil with an equal
gentle Heat in Baln: Vap:, the Oil remains
quiet below and does not offer to ascend
all at once; the same method would do here
and succeed with the putrified Saliva;

The ♀ of the Philosophers is contained
in the volatile oil which is come over, although
in

extinct & not in a Concentrated State

p. 46 The volatile & obtained in the Receiver, & not
as corrod, and in the space of 26 Weeks I ob-
served on the bottom and Sides a number of
various red, yellow, green blue and white Crystals
of O, about as thick as a grain of Oats.

That these Crystals deserve to be deemed the O
of the Philosophers, need not be doubted.

The Saline Essence of this Liqueur has caused
me many Thoughts!

p. 47. another time I took a quantity of purified Sa-
liva collected from healthy men, and distilled
it out of a high glass Body per alembicum
until dryness. The next day what was in
the Receiver I poured back into the body.
and distilled it over again until dryness;
having done this several times I found that
my clear or diminished but a Saline matter
increased in the body; thus I continued do-
ing several weeks, until all my or was
dried up by Coprolation, and I obtained this
way a foliated grey O; thus I experienced
that a Ocons or universal O was contained
in my Saliva. This cost me 6 months Labour,
and I distilled it once every Day, and it
cost me many Coals. Doctor

Doctor Jader ^{of} Monpellier encouraged me
in this process and I know that he has
made a tincture Medicine from this Subject.
but I could not succeed at that time
Baron de Wellens led me again into the right
path, that I might obtain a tincture Medicine, in-
dependent of my volatile microcosmical ^{one} ^{as}
process.

Baron de Wellens Wrote: expose the distilled
every day to the Sun's Rays, and at night
to the moon, that it may be colored up and
liquefied again.

I did so and poured my Liqueur into a China
Bason which I covered with a large Glass bason,
in the Shape of a Watch-glass, and placed
it the whole day in the Sun Shine and at
night in the Moon Shine, So that the Rays
of Sun and moon could perfectly fall on
the Liqueur through the Glass, and I observed
that in one Month time, my Liqueur was mostly
dried up, all but a red \odot which remained,
in which \odot a yellow \odot grew, as big as
a harts nut, this \odot liquefied every night
and became a dry \odot in the Sun. and my
 \odot increased from day to day, but the red
 \odot became thick like honey and at last
like wax, so that I could cut it with a knife.
I was obliged to abandon this labour on
account

account of a Journey I was obliged to go,
and at my Return my valuable matter
was missing in the Laboratory, and I never
saw it again.

Never trust you are to observe, that by
dissolving /, by the moon / and coagulating
in the Sun / you can not make your O so
fict, so that it melts like wax on a Candle,
without the least smoke, it is a Sign that
it is not sufficiently maturated!

But when it obtains its proper fusibility
and Fixity, it is then a Key to open
radically and centrally both O and D and
to Vitrify the same in the E; which De-
cree of Fixation the upper part of my
O had attained, when I was forced to leave
it, as the Experiment proved I made
therewith in the presence of a Friend and
Lover of this Art; therefore I call this
O Valuable!

This must have been one of Mr. Juggs
great Works; his journey I suppose is
a Fiction, to deceive the Ignorant! He
has Said enough for us! / 2:50

p:50. Some time after my Return I ordered a good quantity of Saliva to be collected in the Spring Season, and I obtained 12 quarts.

A certain artist came to see me and persuaded me not to distil me putrefied & at all, saying that this tender matter could not bear common D.

I followed his advice, and after having putrefied my matter and filtered the clear and transparent V, I poured thereop into a great number of Tea-Saucers and dried it up in the Sun, filling the Saucers from time to time as the Liquor evaporated, this I continued until I obtained as before, a rice vō and therein a white C.

I poured the C Liquor into a glass, and had the vexation to see it knocked to pieces by a servant, so that the Liquor was spilt on the floor. I took it up with clean cotton as fast as I could and over the greatest part thereof which was standing quickly became clear and pure again.

The distilled liquor I placed again in the sun in a Basin covered with a glass Bowl, but it was covered a second time during my absence and was mostly spilt and lost. A small quantity of the remaining

xed Liqueur I mixed with O fulminans, after
having taken the fulminating power from it,
and ground this mixture in a glass mortar,
and found that the glass became invisible
and dissolved; this I wanted to reduce into
a body again, but the O evaporated in a
Smoke.

Part of the same I evaporated to Dryness
only and became a brown Crocus. This I
dissolved with my Sweet or of Sea-Salt, and
became a Ruby-red Sp, and abstracting
the O very gently, a Ruby-red ~~Sp~~ of O
remained behind. What power this may have
I leave to the philosophical Reader to judge,
I shall say no more about it.

It is a tedious operation, but if you have
leisure time sufficient and patience, you
will not regret of your trouble. Patience
I tell.

of the Superfluities of the Microcosm
at ♂ and ♀.

To prepare a medicinal Rx. from ♂ and ♀.

This process I have seen and assisted in the Wor-
king of it, at a Friend's House.

We collected over Excrements and ♀ urine
over, in perfect health and put it into a small
jar which we placed under the Roof of the
house in the beginning of Spring and let it
stand to ferment and it smelled abominably.
We let it stand 3 months to putrefy and stir-
red it very often and it became a thick li-
quid.

Then we put this stinking substance in brown
earthen earthen dishes and during this same
time we dried it all up by the heat under
the tiles, as the Sun shone the whole Day on
that Roof.

Then we rubbed the dried substance to a fine
♂ in a stone mortar the solid smell was gone.

Distillation

We filled a glass D neck jar with this ♂
and distilled, the D stood deep in it until
all the vapours had drops had passed into
the Receiver.

During this distillation you receive first some
vapour than a volatile and an eo. totally
in

in Burned, and in the remaining Coal or Ⓛ a
fixt Ⓛ.

You must rectify the α , Ⓛ acembicum and
distil the phlegma from it and then the volatile
 α must be rectified per se, once more.

The α and Ⓛ come over together. From the
Ⓧ of the first distillation you extract the fixt
Ⓧ with hot ∇ , which must be filtered, evaporated
and dissolved, filtered and evaporated again,
several times until it is clear. It does cry-
stallise after it has been evaporated.

We separated the Ⓛ from the α by means
of a glass funnel. This Ⓛ was brown red.
When you rectify your vol: α per se observe
that this can not be done above once or twice
because if you venture a third Rectification
 α is coagulated into salt-crystals
and then you would have much unnecessary
trouble.

Composition and Coagulation

We took the elixivated, fixt and purified Ⓛ
out of the first Ⓛ, as much as we had ob-
tained. You must take great care to loose
nothing of either of the 3 principles;

etc

We put this O into a convenient digesting
Globe with a long neck & poured over rec.
lified volatile on upon it, and we shut the
glass with a glass Stopper; We placed the
globe in a gentle digesting in heat, and we
regulated the heat so gently that we could
always bear the hand on the glass. The first
time the matter became as black as pitch.
We let it continue in that same gentle heat,
and the matter became grey and at last as
white as snow.

Now we opened the phial and poured some
of our brown-red o^o previously warmed, into
the phial, and within a few days a Solution
of the White O and union of the o^o with the
same O took place, and the most beautiful
Colours in nature appeared in the glass,
particularly predominated a Colour of fine O,
as if the Inside of the Glass had been gilt
with fine O, at last it became coagulated
and red. We now added the second quan.
try of our Sulphurous o^o previously warmed
as we had divided it before hand into 3 equal
parts and we proceeded as before in the
same gentle degree of Heat and we saw
the same glorious Colours and when all
was dried up again we projected the 3^d
and

and cut part of our do, and pull the phial
again in the same place and same heat,
we saw the same phenomena, and if possible
more glorious colours, until it became again
concentrated and a Picture, which were ex-
tremely visible. This was a glorious and
most universal Medicine for the human
body, 2 or 3 gr. for a dose

We proceeded no further with it. my
old friend told me that this was the
process of Zoroaster and that it was
the lance Philosophorum and a very un-
certain Work. I believe it might easily be
carried further. But his subject is so com-
plex, whilst in proportion, that it requires
a convenient out-house to manage it.

Thus of this process.

to be continued

Experiments
of Mr. Johan Godfried Tugel
formerly
Director of the Electoral Mines in Saxony.
Zittau and Gorlitz
1768.
Translated from the German
by J. B. 1798.

y Concerning Borax. p 77

Borax, by every genuine and natural analysis, is nothing else but a dissolved and subtilised Flint or Pebble Stone. i.e. Silex; /

Those that disbelieve it, let them observe its nature and properties, when it boils in a V.

What is more fusible and more fixed than the Flint purifying a Flint thus dissolved and prepared, as Borax is; which in a moment makes things fusible and promotes Vitrification.

Consider about this, it is a fundamental Truth! / The Flint, pebble or Silex is the matrix of the waters, where in Vitrile metallic &c. can be fixed, and wherein Metallic &c. grow and increase; /

2. To effect a Metallic
or mineral growth or increase, by
means of the universal principles
of Nature. p 148.

The Key which I am going to communicate, is proper to open many hidden locks in the mineral Kingdom and thereby to discover many hidden Secrets in Nature.

We know from numberless Experiments that in the Alcaline O of Nature all Growth and Increase in the 3 Kingdoms lies hidden.

That that O alcali of Nature is as yet an unknown Subject because it resides in an insi-
ble

ole D, wherein it manifests itself at last, is a truth
well known to those that search after this O.

But we will say no more of that universal
heavenly O and speak of the Known Visible O,
wherein the above mentioned is also hidden.

All first such and abscalius give proofs of this
Secret O of Nature and demonstrate, that they
all proceed therefrom and that they have all taken
a body by means of that universal O.

It is a Doctrine in Chemistry, that in melted
metals, such as O and D, no Sperm or first Be-
gunning is to be found, and that that principle
has departed during the fusion.

But in Order to comprehend that axiom, I say
this: that metals in their Ores or massasets
in the Veins and Shaffs give sufficient proofs
of Life Growth, ~~Increase~~^{and} Decrease, and that their
nourishing Icons and vital Vapours undoubtedly
are driven off and from them when the metals
are melted out of their ores; Yet the melted
metals O, D, S, & C are not dead for all that,
nor destroyed nor altered in their Essence, dur-
ing fusion; they are only refined and their
Life or motion as it turns inward and closed
up in their Centre. Although such fused metals
are deprived of natural Increase in the Vein
in the mines, so that if they were in this fused
State replaced in the mine, they could not
possibly grow any further, but might decrease

in progress of Time, as ♂ and ♀ are resolved into
Or in the mines as well as by art.

But if the artist knows what to do to recover
the Volatilized metals: particularly in ♂ and ♀
he may in his laboratory restore them to Life,
and cause them to increase, even faster than they
can grow in the mines, if he knows how to
reunite such volatilized metals to the alkaline
O: and metallic matrix. i. Silex, Flint, pebbles.

Experiment I.

Liquor Silicis. - Take purified Sea O: 3 parts, perfectly dry, mix
therewith 1 part powdered Sifted, 3 or 4 times heated
and extinguished Flints or pebbles, and let this
mixture flow and melt well in a large roomy
C in a good Wind furnace; it must flow thin,
so that the Flint or pebble may be thoroughly
dissolved by the O:.

After it has flowed thin a while, about $1\frac{1}{4}$ on F,
take the C out of the A and let it cool; then
break it and take out the mass, which reduces
in a clean iron mortar, and place the powder
in a glass body with a large opening; expose
it to the moon and stars, and let it flow into
deliquor, and the flint will flow into a
penetrating Liquor. This Liquor must be
filtered by a Waxed or Cotton Thread, from
its subtle white V.

This is the famous Liquor Silicis of Glauber,
and this is the true metallic matrix.

Its Use.

If you put metallic ores powdered and sifted
or subtilized Volatil Salpers of O, D & I in this won-
derful Liquor and expose it at first to the Influence
of moon in Stares and in Summer time to the
Sun Beams, or in Winter in a digesting furnace,
you will in 2 or 3 months time observe a
Considerable Increase and growth of your Ψ
of O or D, & or I in Weight, so that it will well
pay you, if you was to work that way with
20 or more glasses, which observe to leave open,
no access of A.

The best O Ψ I found by Experience to be an
Aurum fulminans. I dissolved my O in V, &
and washed it with $\frac{1}{2}$ P. of. dequinum, washed
and edulcorated my Ψ , and left it moist.

The best D Ψ is I dissolved in V, and washed
with $\frac{1}{2}$ P. of Sea O; this is Luna Cornua.
Rich Lead, or Silver ores must be powdered and
sifted and placed in the above Liquor Silicis
in a digesting Globe, the necks left open.

That this mineral and metallic Increase
is conformable to nature according to nature's
principles will appear by Experience as well
as its utility if it is done in a reasonable
sufficient quantity.

Ex-

Experiment. 2.

If you alcalise O by F viva, according to my way, or with Charcoal, extract the fixt Θ , and melt it with Blanks or pebbles, glowed, extinguished, powdered and Sifted, exactly in the same manner as I have shewn in the first Exper^t. and let it flow per deliquium, which Liquor you filter by Threads, in order to separate it from its ~~Si~~ F , you will thus from O obtain a Liquor Silicis equally as good as the first from Sea Θ .

Or you may make a fixt Θ of F , either by calcining the F in a Wind furnace, or potter's Kiln, or you may alcalise the O and F together by detonation and from this fixt Θ and pebbles you may again obtain the same Liquor Silicis, as efficacious as the former.

Remember that the pebble or Blank in its first beginning was formed of S , wherein the metallar Seminal principles are introduced by nature. In Every place where metals are found in the ore, you also find plints, pebbles or quartz; but I refer you to Nature Itself, and you will soon comprehend the meaning of these Things. I thank^s I have communicated a Thing of infinite utility, and I repeat A there are great mysteries in this Subject.

3. To give a Coral-Red tinge
to O, which has O tinges and fixa into O. p. 165.

That the Colour of O, as the most perfect Subject in the mineral Kingdom, is merely accidental & not necessarily congenial to O appears from two circumstances: 1^o That that yellow Colour can be taken from the O, 2^o that when the yellow Colour is gone, it can be immediately given to the white O again.

If you操 O several times with T₂, the T₂ extracts finally all the colour and leaves it white. a Salurine Menstruum does the same in via humida. By frequent Separations by F, the O may also be robbed of all its yellow tinge.

2. The Colour is immediately returned to the white O, if you fuse it with S, when the white O lays hold of the trial F, as simulates that F to its own perfect nature and tinges itself therewith. This is well known to Refineries, who easily give the proper tinge to pale O by S.—

S has the power to tinge O with a Coral Redness, which superfluity of Colour can be given to a white, perfect Silver, but no more than just what such over coloured O has too much.

The process is this:

mix pieces of S with an equal quantity of good
fusible $\frac{3}{4}$ Zn , put the mixture in a Coated

glass

at. w. D. about a Receiver half full of cold V, and
lute it; the D must lay in it, and be buried therein
so that only the upper part and neck appears.
raise your A gradually until the ♀ comes over into
the V, and in the upper part of the D and in the
necks a Red = will settle. This is a new ~~V~~

When the operation is ended, which requires a
strong heat at the End, then let the A go out.

Take the red = or ~~V~~ out of your D and weigh
it; rub it in a glass mortar with 2 parts of HK,
and place this mixture in another glass D in
your ∴ heat, buried in the ∴ as before, and raise
your heat gradually and another ~~V~~ will rise
within the surfaces and necks of the D, mixed
with HK, you must have a Receiver as before
but unluted.

Take this ~~V~~ out of the D, and pour clean V
upon it, grinding it in a glass mortar, in order
to wash all the HK from this ~~V~~, and in this ~~V~~
you have the arena or ♀ of ♀, which wash by
grinding it with fresh V, and then dry it.

This red = gradually projected upon O in
fusion, enters and tinges the O as red as Coral.

This red O has now a Superfluous Color,
which it communicated to a Luna Sixa

Dixit is compact D, which V will not dissolve, but
must have D, in fact it is White O. (see Digby's Secrets)

This process leads to higher Things and is given here as a philosophical Hint to the Wise.

This Experi'. is not conducive to Riches, but it is a Key to things of a higher nature.

Experiment 4.
concerning O and Fertility. p 174.

In O, which proceeds from astral Influence, Superior and Inferior Fertility lays hidden; this is manifest by its fertilising volatile &c, as well as to ~~as~~ ^{to} fixt alcali, which Secret is not unknown to a true philosopher.

Who soever understands to make a proper use of these two properties of O (even if need not proceed always from O only) will have it in his power to effect curious Things.

If you infuse Seed-Corn in the Brown Liquor which runs from Deeng-Hills, in which Liquor you dissolve previously a little powdered O, and sow such a Seed Corn, you will ~~feel~~ perceive a wonderful Increase of fertility. Observe here what the O produces when dissolved in the animal alcali of the Duag-Liquor. Try it, and Experience will convince that I have told you a valuable Truth. Compare this Truth with that, which lays hidden in the Liquor Silicis.

If you imbibe an F or gaeden mould with the distilled phlegma of O and alkalise the F therewith, and sow any seed in such an F and leave it to God and nature, you will experience in a short time a wonderful Fertility.

/: the author does not mean the F of O , but its V , or O dissolved in V , will produce the same /

You must observe that if you make use of those alkalies, that you do not over do it; because they are Cold Fires /: F : are hot Δ : which can burn and destroy as well as hot fires.

/: this I have often observed last Summer, when I emptied the old dung out of the bath, and found the bottom fairly burnt like ashes, by the cold alkaline Δ :

Consider about the cause of this fertility, and you will discover other valuable Truths.

Experiment 5. concerning the Liquor Silicis. That process more clearly explained. p 227.

Take fine white River pebbles, make them red hot in your wood furnace, and throw them into cold V , repeat this operation 3, 4 or even 6 times until your pebbles become soft and brittle, so that they tumble to pieces. Reduce them to F , which pass through a sieve.

Weigh of this F one pound or one part,
and

and mix it, by grinding, with 3 to or parts of
good first ♂ of ♀.

Of this mixt mass project 2 or 3 table Spoon-
fulls into a C, standing in a good windfur-
nace, and let them flow well; Then add 2 or 3
Spoonfull more, and let it melt with the first,
and so continue projecting gradually, until
the C is $\frac{2}{3}$ full.

as soon as it flows thickly, stir it with
a red hot iron Rod or poker, and after it
has melted well during one hour, take the C
out of the A, and let the mass cool gradually.

or let the A die away, and the C remains
in the furnace until it is cooled.

Whilst it is yet warm, break the C and
take the matter out, which resembles a white
sand or white Scoria. Beat this to a coarse
♂ and place it in Glass or glazed basons
which set on a free A, or in a Cellar with
a good draught of A, and it will liquify;
and you will find that the pebbles are dissolved
by the power of the Alcaline G, and run
into a fat oily Liquor.

This Liquor contains the seminal powers
of the first metallic principles; not that I
mean to say, that this purifying A is the
Sperm

Sperm of Metals, no! but it is truly their matrix in the Earth wherein we may sow volatilised metallic Calces, and bring them unto a new life. In pebbles and quartz the metals are generated, particularly O. and pebbles frequently and commonly contain volatile O. Nay there is no \therefore without such volatile O.

Into this wonderful Liquor Silicis, you lay metallic Calces, and expose your vessel to the influence of the A, uncovered, and you will soon perceive the operations of the universal σ there in.

Experiment 6.

To prepare arsenic so as to become a dry menstruum to unlock metals and minerals in the A, by the via Siccata. p 239.

I confess
Summer
proves in
Baron
Schroder:/
do possess a subtle penetrating property,
enters greedily into metals, lays hold of
them, but for want of fixity cannot do
much good. When arsenic is fixed by O or by
borax it becomes a key to dissolve an open
metals in fusion.

do not think that I pretend to teach here
the Philosophical Op, I only intend to dis-
cover

discover its use on metals; it is taken from them and can be re-introduced into them.

Take 1 lb of white oo reduced to a Subtil⁸, and as much O, mix the powders carefully, & beware of the Subtil poisonous dust.

Put some of this mixt powder into a roomy C, which must be filled only half, place the C in a good furnace, which has a good draught, to carry the poisonous fumes out of the chimney. Raise your A gradually, and the mixture will melt as soon as the O does flow; the melted mass will ascend in the C with Ebullition, and the pot will seem quite filled; But as soon as the volatility of the oo is conquer'd and the poisonous fumes are most gone, and when the O is abcalas'd by the oo, the mass will sink down again in the C, flows quickly, yet with continual fuming and ascends no more. These fumes smell like garlick and are mortal, if received by Inspiration.

After it has melted quickly 15 or 20 minutes, take the C out of the A, and let it remain under the Chimney to cool gradually.

When ^{not} quite cold, break the C, and you will find a white opaque brilliant mass, like Mother of pearl. This

This oo is only about half fixt. It flows very soon per deliquium into a / so called / oo of fixt oo.

But for this purpose keep it in a glass with a wide mouth, closely Corked, that it may not flow per deliquium.

Its use in via Siccæ

of this so called fixt oo take 3 parts, of Crocus ♂, crocus ♀, or $\frac{1}{4}$ of t, or of the first Black Scoria of the MSS^t 1 part, and melt the next ♂ together in a C; then pour it out or let it cool in the C, which breaks and take the mass out.

Beat this mass, before it is quite cold, into a coarse ♂ and expose it to the Δ to attract the Influences, and a Red oo or Liqueur will flow containing such a P or $\frac{1}{4}$ as you made use of.

i. Mr. Juge breaks off short, but I think this Red oo might produce Summers P on $\frac{1}{4}$ mentioned by Bacon Schröder, if this red oo was filtered by a Cotton Thread to separate it from its V, and then coagulate it in a gentle heat, let it attract and flow again; filter?

it ague to speculate it more and more,
and coagulate it again by Digestion; repeat
this 3 or 6 times, or perhaps oftenest, and try
it on F in fusion; or try it on O in the C , and
then on F , D or t_2 . /

/: the heavenly marriage of attraction should be
performed very often, and the filtration shd
not be neglected in order to Subtilise it. /
/: confer this with Summers Tho. /

Experiment 7.

of a burning pyrophorus or fiery Sub-
stance. p 245.

Pyrophorus is a substance which takes Δ
of it self, by the Contact of Δ , and is not
easily extinguished with ∇ ; therefore it is a
dangerous Δ as it burns every Combustible
it meets with. It consists of a Vegetable F
and a Volatile m . It is so strongly magnetical
that it attracts almost immediately the Δ
out of the Δ and thereby inflames itself.

Its preparation is mean, but its Effects
are astonishing.

Process

Process

Take very dry Bean- or Rye flower and alum
aa 1 $\frac{1}{2}$; the alum must be in δ , which mix with
the flowers. Stir this up in good liquid honey
into a thick mass. put this mass into a \textcircled{C}
which has a lid that shuts well, and has
no hole in it. place the \textcircled{C} on a Charcoal Δ ,
and keep stirring it continually with an iron
Rod, whilst it melts; the \textcircled{C} need not be red
hot all over, a moderate heat is best.

Observe carefully as soon as a Small blue
flame appears on the Tops of the matter,
it is a Sign that it is finished. Take the
 \textcircled{C} this moment from the Δ , having shut it
previously with its Cover to extinguish
the small flame on the matter, and have
a Lump of soft warm Loam ^{tight} ready to lay
on the Cover and Squeeze it ~~to~~ over the
lid, to keep the Δ out of the \textcircled{C} .

Let the matter cool of itself, then put it
quickly into a wide mouthed glass, and
cover it immediately, that it may not in-
flame suddenly, and break the glass!

It is a black substance, which looks like
a cinder. It keeps its Δ several months

if it is kept perfectly dry and free from Air or moisture —

Experiment 8.
concerning Vinegar. p 254.

as good Vinegar is of infinite use in Chemistry as well as in private Families, I'll here communicate one of the best methods to make it.

The genuine making, or Brewing of Vinegar, must from the first be ingeniously done with malt, in the same manner as if you wanted to brew Beer.

Let your dried malt be ground finely into flower, than putt this malt flower into a large Brew-Kettle, and to one packe of such malt add about 4 gall. of V and a Couple of ounces of, set ash or pearl ash, and let it boile well together; you must have a Cask, standing on one end upon Brades of straw, with a cork in it near the bottom, and a Cover which fits on the Top of the Cask. pour the hot Liquor into the Cask and putt into it a little Sover' ferment or Laver and a handfull of Crude Sugar in powder, and stir it up together.

Cover?

Cover the Cask with its Cover, and lay or hang a Coulo
of old Kermes over the Cover and Bind it on
close on the Top of them and all round the Cask
to keep it as warm as possible; if this is done
in the warmer weather the Liquor will soon
ferment and become especially Acid. In this man-
ner in 2 or 3 Weeks time you may have a very good
strong Red White wine & vinegar, which you draw off
and put it into a smaller Cask so as to fill
it, and hung it up and let it day in a Cool
place.

Experiment. 9.

(p. 342) addition concerning the liquor obtained
during the melting of the pebble under with the
first & 2d or 3rd & 4th or 5th Sea G. The purest
part of the pebble unites with the first alkali,
both their purest parts remain united and flow
together per deliquium into a fat & dry Liquor.

The gross of the Stones as well as of the
first alkali remains as pieces, and is entered
up for this work; therefore the fat & must
be filtered by Cotton Threads.

In this liquor where you strew a Luna Cor-
nea, or an aurum fulminans, or Ore in fine $\frac{1}{2}$
or Dore in size $\frac{1}{2}$ or Glass-Ore or Lead-Ore into
a convenient digesting glass or glasses, so that
the

The liquor Silicis may over Top the Cork an Inch high; Cover the glass with paper tied over it, only to keep the dust out but leave ~~the~~ access to the A. In summer time I placed the glasses in the Sun Beams, in Winter on a digesting furnace in a gentle warmth like the Sun-Skin.

Your C or D ♀ will in this its new ground and metallic matrix not only be increased but likewise exalted and ennobled. So that you will be surprised, if you can do this with a number of glasses. If during the digestion the Liquor Silicis dries up or decreases, you must add some fresh, that it may never get too dry.

In one month time I found half an ounce of Luna Cornea increased to half and a 1/4 of an ounce, which silver was become goldish also.

There is the same Increase with the C ♀.

Note what I tell you:

It is known to every Chymist that all Salts, when they are deprived by a strong Calcination of their volatile part, become first alkalies, which slow res aliquum. They become thus magnetical, after having lost their former corrosive force to attract the aerial Influence in form of V. As long as a C remains unites with its own ♀, it can not do much good, but when by & the first lodger is

a received and the magnet is attracted to it
from another end like as steel unites with
the magnet in Love & Clarendon, not like the
first in a fiery volatile inimical union.

Therefore in such a Liquor Silicus, on account
of its attracted aster and heavenly or, many
resources may concealed, and the industrious
Glauber has not written half enough in its
praise!

I do not mean to insinuate that such an
attracted V : by the Liquor Silicus, be the most
universal matter, no! but it is certainly the
nearest succedaneum.

Experiment 10.

Consideration of Native Bismut-Ore.
called Peacock's-~~Tail~~-Tail -
Bismut. p 360.

Bismut-Ore classes amongst the D ores, as it
generally contains D; it is a Lunar production, and
is generated by oo, which is the Præalgar of D.
It melts into a half fixt brittle M, and contains
a Lunar F , which, if united with a volatile D +,
such as Luna Cornua, shows a tinging power.

I am not unwilling to communicate here what
I have done myself with this curious Ore.

Batt.

But I cannot promise you great riches from it,
as this kind of Bismut-Ore required in this pro-
cess is so extremely scarce here in Saxony, that
I could never meet with it but once in my whole
life and therefore I succeeded only once.

The Native Bismut here required is called
Peacocke-Sail-Bismut-Ore, if you break it
it is dotted all over the Inside Fracture with
small Gold-Stones, and the general tint of it
is a pale Lilac Color. Outside it plays with
beautiful shades of the most glorious Colors,
like the Rainbow or a peacocke's tail.

We have enough of it in Saxony, but it is
adulterated by chance with Cobalt-Ore, and
all such Bismut fails in this process.

Arcanum

Calcine the right sort of Bismut-Ore upon C, to draw off the oo in Fumes.

Then dissolve it in good V, and you will
obtain a high Coloured Solution, equal to any
dissolved in W. The Ore must be in a Cone
for Calcination as well as for Solution.

pour the clear Solution off into a great
and pure fresh V in the Sculpted, in Order to ex-
tract as much Colour as you can.

The

The tempered Vi weaken with Cleav. and then filter
it through filtering paper.

Put the filtered solution into a small glass
body, apply an alembic and receive it, and di-
stil all the humidity and the Vi from it by a
moderate Δ. When it is dry, increase your
Δ, take off the alembic and receive it, and eva-
porate the mass still further until there re-
mains a kind of Bleu Slags like Smallsa.

Take this Bleu Madder and Luna Cornua
etc, put it into a small glass body, which
place in a large C with it at the bottom
in all round, buried pretty deep in the ...

The Bleu Madder must be finely powdered and
mixed with the Luna Cornua, before it is put
into this body.

Thus prepared, place your C in a closed furnace,
and lay lighted Coals all round the C, and
dead Coals on the Tops but not quite so high
as the upper Drum of the C, or the flame
would break your glass body; Shut the
draught or ash-hole of your Furnace and
your Coals will rise gradually without any
flame, and your C will in time get red
hot, keep a good glowing heat in this manner.

and

and the medicine in the glass body, which must be left open will fairly melt; Keep up a moderate glowing heat without Flame until you perceive a natural separation in the matter; a White glass, similar to white China will ascend and flow at the Tops. at the bottom settles a Coarse blue-glass, like vitrified Smalta; this is good for nothing.

After the Whit. glass has flowed half an hour in the body, you may let the Δ die away, but disturb nothing by moving it.

When Cold, Break the glass body, and beat off the blue glass from the white, which is easily done.

Use of the White Glass.

projest the White Glass upon fine Cuprum gradually, until the C becomes a fine deep red Glass, like a red Granate-Stone from Bohemia.

Projection

With one $\frac{1}{3}$ of this Medicine I have tinge'd 20 $\frac{1}{2}$ of fine D in fusion into C of 24 Carats.

Observations

Observations of the author

If you do not get the right to smelt, except no success I could never get it but once.

If the Solution of your Bismut-ore is not equal to that of fine C, i.e. of a beautiful Orange Colour, your Labour will unsavoury.

If your solution is white, green or bleu, you get no tinging glass. I have had the most beautiful peacock-tail Bismut-ore to all appearance, but generally had a green or bleu-green solution and never succeeded but once.

My Thoughts on this process.

The foregoing process is upon the same foundation as the D made of D by sulphuration, mentioned by Erhard.
The bleu-mineral or Smalta which comes from Saxony is used for enamelling and painting on China, because it vitrifies in the A. The Saxon Smalta is a sort of the peacock-tail Bismut-ore, and as this smalta brings a great revenue to Saxony, the peacock-tail-Bismut ore is prohibited to go out of Saxony under pain of death. If we could get $\frac{1}{4}$ lb of genuine Saxon Smalta, which is a ponderous very delicate sky-or Firmament-bleu powder, but they adulterate it here and make it heavier with white h.

I would meet such a smalta with Luna Correa and try, whether such a White glass would separate itself, as the author requires:—

Experiment 11.

a sixt. oö of Dr. p 372.

Resolve a quantity of hungarian Dr in V soil the so-
lution in a C-over kettle which must not be lined,
as soon as it boils, throw into the solution small
quantities of finely powdered and sifted tierce w.
and all the fine particles of the Dr will be wthld in a
green mass, which when dry, is a yellow t.

The clear Solution, which is no longer green, but
clear and white, you must pour off into a clean
glass.

Filte^r this Solution through paper, and put it
into a China Basin, which place in .i., in a Charcoal
furnace, and evaporate it gently, until it is al-
most dry, or until a beautiful white entirely
metallic & settles at the bottom of the basin.

Take this t and expose it to the moon and stars
in a Clear Serene A, and it will flow per deliquium
into an oö.

This is a first wonderful oö, very different from
common oö of Dr.

If you make a Luna Cornea, and imbibe it
with the above first oö, and then melt it together
in a small glass body, placed in .i. in a V,
set in the A hole of a Wind furnace, you will
see what will delight you.

The purer and clearer this first oö of Dr.
per deliquium is, the richer is its Tp on D
Cornea into O; But I found that no other
but hungarian Vitriol would do this.

Ex-

Experiment 12 p 375.

a particular Exper^t. with
1100 grs. and the first Scoria.

Via sicca

Take a 1100 grs. pot. and take the first Scoria for use.
Cover the first Scoria to the top with the above
composition. Wash the outside of the C. from this & with
V. ~~and~~ dry the C.

Now upon this dry & decorated C., add
one white onion & a solution like O dissolved in H₂O.
dissolve this solution with V and pour it, then evap-
porate it gently in a basin, and there will remain
a subtil deep red Crocus. This Crocus or S. is
ext $\frac{1}{2}$ in. & 1 in. Sublime this S. with air of O²,
wash the O² from the S. which accords with the
O² of a beautiful red colour and more subtil and
pure than it was at first.

Repeat this sublimation with new O² twice
more and the 3rd time wash all the O² from it
and dry this sublimed Crocus S. & it's

This sublimation gives it penetration and transparency
mix it with $\frac{1}{2}$ a Luna Cornea, mixed with a
little O², and put it into a small glass body
burned in $\frac{1}{2}$ in a large C., which place into a
Wind furnace, and observe the same precautions
on account of managing the A, as I told you
when I wrote of Dewnt, and thus the Crocus
will work with the Luna Cornea and melt into
L...

a -

a burning glass give it sufficient time, and leave
the little glass body open.

Project this glass which will be red, upon D in
fusin over 10 parts or perhaps a little more.

Whilst you prepare these first Scoria, observe
that as you melt the M will with O.

I am to tell you ~~red~~ washed and dried sub-
tilised Crocus 3 to 5" before mentioned and de-
volve it again in F, evaporate again to perfect
dryness, you will now obtain a most beautiful
dissolved Crocus, which will per se without
any addition, melt if treated in a glass body
placed in it in a C, into a most fast ruby
red glass.

This glass can be fermented with O in an
open C. This I discovered once accidentally,
or rather providentially.

Experiment 13. p. 230.

To 100 in a fast Ruby Glass from 5, 1 part of
which fixes a 100 parts of F into a Substance
which is neither D nor O; Such a fast F can be
melted without evaporating; it also makes a
white F, which is not D, but as beautiful.

I give you this Paper^l not for the Sake of
an great Benefit, but because I think there
is something very great in it

Take

Take first O dissolved with Chalcocite dust, or
first O of $\text{P}, 1 \text{ lb}$, put it in a large roomy C , raised
in a wind furnace, & heat the C continually until the
 P calcines hot into the last stage molts.

Then project into the molten C , powdered W to
by small spoonfuls, until about 10 or $12\frac{1}{2}$ of S are
incorporated, by melting, with the last calcine
 W you must keep a strong I all the time, so
that the molten may rise easily and freely.
Let the A die away gradually, but do not stir
the matter. When the R is cold, break it, beat
the M from the bottom, which looks brown.

The Scoria standing at the top of the H ,
break to pieces, and expose them to the night
 A , or in a dry cellar, till they will flow into
dissolution.

The M which looks like a dark brown glass,
beat to a fine S , which put into a glass body.

When the liquefaction of the Scoria is fully
accomplished, pour this Liquor, which is very dry,
upon the powdered M into your glass body.

Extract as much out of the M as you can,
then filter the Extraction by Cotton Thread
from its fly faces.

The clear filtered Tincture putt into a small
glass body, which place buried in i : into a
roomy C , which set into a windfurnace, observing
proper

proper precautions about managing the A, which must be gentle at first and gradually stronger until the C is of a red heat and the D glowing. In this last strong heat the C must be kept 10 or 12 minutes.

Then let the A die away and let all cool. The next day, when you come to break the glass body, you will find a ruby red vitrified mass at the top.

Its use.

Beat this glass to $\frac{1}{5}$; 1 part of this mixes a 100 parts of $\frac{1}{4}$, so that it can be melted and does not evaporate, but is brittle like a nail.

as much of this $\frac{1}{5}$ or a small bit of this glass of the size of a pea, mixes $\frac{1}{4}$ of $\frac{1}{4}$ into a fine white metal, which is not D, and cannot bear calcination.

I discovered this when I worked another process.

I think this glass should be projected upon C or D in the C, to give it a ferment and metallic ingesta; this, M^r. Teigel has kept a secret.

This following Exper: is the same as the foregoing & give it you here, on account that our process often illustrates others: our author does this like our process by, whereby he prepares often hints at some valuable Truth or other.

The process.

Let good crude & impure to be successively projected into alkalised O, or into first O of Fe , melting in a \mathcal{C} in the Windfurnace.

Let them melt together until you have obtained a Brown Scoria, break the \mathcal{C} , and beat the Scoria into small Bits, which expose to the moon during a serene night, and in the daytime in a dry Cellar, and the Scoria will liquify by attraction and flow into a fat & coups Liquor, very dry.

Filtrate this Liquor from its gross V . Evaporate the filtrated Liquor to dryness. This mass putt into a small glass Body, which keeps 1d hours in a \mathcal{C} with O in the windfurnace, in a moderate Δ in the windfurnace, yet strong enough to make and keep the \mathcal{C} red hot, but not to excite your Δ by Draught or Blast of Bellows. and the mass will melt and become a Brown red Glass.

Take this glass prepared upon running Fe , as soon as it begins to flame in the \mathcal{C} , fixes it;

The

The $\frac{y}{z}$ remains and melts, but becomes a kind of
Brittle & white M , which is not D , nor can it
bear the Copell.

If you consider this process attentively, why
common $\frac{y}{z}$ is thus detained and instantaneously
fixed by this $\frac{y}{z}$ of t , viti�ed? you will come
at a very great mystery, and you will have
it in your power to transmute metals into
 C or D . These my Experiments are not mere
Opinions but practical Operations performed
by my own hands.

Experiment 15. p 377.

which is equally interesting.

Take good t and $\frac{y}{z}$ aa , mix the 2 t , make
there with S. S. S. in a large T , and $\frac{y}{z}$ in thin
Lamels, cut small with Cigars, so that the t
lays at the bottom and on the Top.

Lute a Cover on your T , and when perfectly
dry, place the T on a hearth, between 4 Bricks
sett on Edge; lay lighted Charcoal round the T ,
Let your Δ be very gentle the first 2 hours, and
then increase it gradually every 2 hours, so
that the last 2 hours, during 8 in the whole,
your T may glow of a red heat, but not
of

of a white heat all over; this is called Cemen-
tation, or a gradual Calcination.

Let the Δ die away; when cold break your \mathcal{E}
and you will find a green glassy or Bric mafsa
Reduce this green mafsa to a fine \mathfrak{T} , and dis-
solve it, as much as will dissolve in good F ,
dilute and filter your several Solutions, and
then evaporate to dryness, until there remains
a blue Bric Stone of \mathfrak{T} .

Reduce this to \mathfrak{T} , and pour a highly rectified
 α of Brandy or genuine S.V. upon this \mathfrak{T} , and
extract again as much as you can, in a
heat over a Lamp; but observe that into
one quart of such a rectif: S.V. you must
previously dissolve $\frac{1}{4}$ an \mathfrak{G} of Borax in \mathfrak{T} .
filter all your Extractions or Solutions,
and then distil the S.V. off the alembicum
until there remains a pale blue Stone or
mafsa at the bottom.

Try this whether it flows on a red hot
Copper or iron plate, without fuming; If
it does so, it is right, but if it fumes yet,
you must pour new prepared rectif: S.V.
upon the powdered mafsa and extract it again,
in order to subtilise it further, and then
coagulate

remove it as before, after having cleaned it from its excess. if there should still be some. Subtilisation gives Ingrjs and penetration.

Its use.

as soon as it flows without fuming in the least mix it with $\text{â} \text{ Luna Cornea}$ and melt these two united & in the same manner, as I have taught before, in a small glass body, placed in a C with S. at the bottom and all round it. Let it stand 10 or 12 hours in a well graduated D in the wind furnace and it will become a fixt white glass.

Its further use.

Melt some fine D in a C, and as soon as it flows clear, project some of your Glass, reduced to E, envelopped in wax, and let them melt well together for half an hour; 1 part of the medicine to 20 parts of D. Let it cool.

dissolve the D in F, and you will find the new generated O, which will fall in the form of a black Calx; which you may wash, dry and melt with borax in a small C.
/: This white glass. I think should first be melted with O in a C, before projection :)

Experiment 16. p 378.

a particular, rough with ♂, ♀ and ♀.

Take 3: 1
Prepare a fine $M\ddot{o}S\ddot{Q}$. Billatus, out of 5 parts ♂ 4 parts ♀ 2 parts, fulminate it well with O, then melt the M again with a little crude ♂, and fulminate it well with O. purify this $M\ddot{o}S\ddot{Q}$ 2 or 3 times more, fulminating each time with O, until you obtain Scoria of a C Colour, and your M will be finely laminated and stellate.

when there is
various no
more salient,
2 is a S. go
that the M
has O enough:

Reduce this M to a fine ♂. Take 60 of $\frac{1}{4}$ or 60 of O, well rectified, pour this gradually and with great caution into an equal quantity of well rectified and attaracted or liquified Butyrum ♂ⁱⁱ, after the Effervescence and terrible heat has ceased, distil these 2 mixed Corrosives over per Retortam, and what comes over will be a m. as red as Blood. 1: there remains a white Calx behind in the R. / called mi.
meral Bezoar: In this double Mesostrum dissolve as much an excellt.
and fine, dry
bulcified/ as you can of the above purified and powdered $M\ddot{o}S\ddot{Q}$. weaken it with clear V and filter it nicely through paper. Evaporate the filtered solution in a glass bdy placed in a ii. pot, in a Charcoal-Distilling furnace.

Evaporate until there remains a hard mass
or

Lone. I have this process of an intimate friend, who tells me that $1\frac{1}{2}$ of this Stone does convert $10\frac{1}{2}$ of fine O in fusion into a tinging glass or Medicine.

I have not yet had time to work this process to the End; it seems to Lone to be perfectly rational. I would have the Curious artist try the hard way: if possible: with Luna Cornea first, in the room of fine O, and He will soon see, whether this Fig. obtains success from the Luna Cornea; then it might be projected upon O in the C.

1. I think this is a broad hint of Mr. Tugel, for this and other such like Medicines, he is afraid to say too much, yet he is sufficiently generous:

My Friend says: That you must prepare all the materials your self, with your own hands.

Experiment 17. p 378

This process I have obtained of the same friend but have not yet tried it. It is many years ago, since I obtained a few processes of him, and as he is no more, I think it is not ungenerous to insert his processes amongst my own labours.

a tinging Medicine made from the Lapis de Tribus.

Take $\frac{1}{2}$ ℥ of fine pure O, such as Venetian Cup-
quines or Venetian Drests, cut them small with
Cezars and dissolve the O shreds in a good V.
made of 2 oz of O and well rectif: 2 oz of Sea O & a
Then dissolve $1\frac{1}{2}$ ℥ of good pure common ℥ in
good V. make both Solutions over a Lamp
heat, and keep in the Spirits.

Both Solutions, yet warm, pour together into
a capacious glass body, I mean a large glass
receiver, and strain it.

now putt 2 ℥ of good purified O with $4\frac{1}{2}$ ℥
Lapes de tribus, both powdered and well
mixed into a roomy glass D, which place
in ... and apply the Receiver which contains
the two Solutions, of O and ℥. Let the Rec:
to the D, whose Bill must go pretty far into
the

Receiver, at least 3 or 4 Inches far.

now distil with a heat, raised moderately, carefully and gradually and the fumes or air will ascend and pass over into the Receiver, and the Solutions of O and F will be thickened by these Spirits.

When the distillation is ended, let the vessels cool, by suffering the A to die away.

what is found in the Receivers, putt into a glass body, apply an Alembic and adapt an empty Receiver. distil in a ~~moderate~~ heat gradually all the humidity over onto the Receiver, until the matter becomes quite dry.

Then take it out and putt it into a small glass body, placed in a C with ~~moderate~~. Set this C into a windfurnace and regulate your A so as to avoid the flame breaking the glass.

Increase your A gradually and moderately, until the C is red hot, and your dry matter will blow together to a red glassy Stone.

In this process the F is fixed with the O by the medium of the Lapis De Tribus.

Of this red glass $1\frac{1}{3}$ transmutes $6\frac{1}{3}$ of fine D in fusion into good O.

It does more if the red glass is first projected upon fine O in fusion.

The

The Lapis de tribus
is made thus:

Take 2 $\frac{1}{2}$ of good crude S , 2 $\frac{1}{2}$ of white o ,
and 2 $\frac{1}{2}$ of F each in fine $\frac{\text{st}}{\text{d}}$ and well mixed.
melt these F . together in a glass body, placed
in $\text{i}.$ in a roomy C . you place the C on a hearth,
and set 4 bricks round it, on Edge, and lay live
coals round the C , and dead Coals on the top
of them, and thus let the Δ increase gradually
until the C glows, and the F . begin to melt.

as soon as you perceive that the mixture
begins to inflame in the glass, you must
cover it immediately with a Lump of moist
and warm Loam. when it is thoroughly
melted together, the Lapis de tribus is made.
which take out when cold, by breaking the
glass body.

Mr. Fugel's Observations.

Beat your lapis de tribus into small bits, like
a pea, and not in F , which is an Error in the process;
put the O by itself into an F^{n} tubulated
 D , which must hang over a naked Δ , and
gradually be heated, until it glows red at
the bottom, so that the O may melt in the
 D , which must be kept there in constantly
flowing.

flowing; as soon as the O melts in the D,
open the Stopper, and throw into the D, a
single Bill or two of the broken Lapis
de tribus, and the O will gently fulminate
and the united Decons, Fecons, coal and tal-
c. will pass over in very corrosive fumes
into the Receiver; the moment the projection
is made into the D, the Tⁿ Stopper or a
piece of warm Soft Loam must be put
upon the hole, or else the poisonous or.
will escape strait upwards and not pass
into the Receiver. Be careful!

thus far M^r Tugel.

Keep projecting Lap: de tribus, until the
fulmen ceases, or until no more or. can
be raised or will come over into the Recv^r.

A Gradating Oil. p. 104.

Take Hungarian & 1 ps. good & 2 ft. both in
subtil & and carefully mixed, on account of the
fumes. Distill the dry & in a glass D, which bury
deep in the . so that only the neck appears: take
a receiver to it & beware of the poisonous vapours.
Distil by a well-regulated gradual heat. The & melt
first in the D and look like O: then a butter
& in sublimes itself & sticks in the neck of the

Graduate this with Walla-
chein's Gradating S.

The neck must be intensely hot so that you cannot bear your finger upon it, else the butter will coagulate in the neck in the form of a Θ and not come over. When the process is over cover your nose and mouth with a towel, that you may not breathe the poisonous vapours, but wait until the vessels are so far cooled that you can^{just} handle them. When quite cold the butter in the receiver shoots into square oblong tables of Θ) sweep the $\mathbb{Z}\mathbb{Z}$ carefully out of the neck back into the \mathcal{D} , and what sticks fast loosen with a narrow hollow sharp chisel or other fit instrument. Pour the yet fluid butter through the tube into the \mathcal{B} upon its own $\mathbb{Z}\mathbb{Z}$: stop the mouth of the \mathcal{D} with a cork, and now it may coagulate in the \mathcal{D} over night.

Next morning distil again as before & the butter will come over purer, a little animated with its own $\mathbb{Z}\mathbb{Z}$, nevertheless the $\mathbb{Z}\mathbb{Z}$ will sublime again in the neck. This is the first animation & rectificⁿ of the butter from its own \mathbb{A} contained in the $\mathbb{Z}\mathbb{Z}$ from the \mathcal{E} . This labour you must repeat twice more, with the same care: That is you are to rectify your butter 3 times from its own $\mathbb{Z}\mathbb{Z}$, sublimed into the neck of the \mathcal{B} .

Then

Then take such trees or subjects as contain solar structures,
such as the Calaminaria, Red Cedar in Saxicola &c.
St. John's Wort, & Argemone & Thomomis & the extinct
or dead Colds. - & of them as you can get T, which
is easily to be done. Then evaporate the V, from the
extinct Subjects, to perfect dryness. so add it,

upon these dry & pour your rectif. Bilbyr; animated
by its own fire, and digest for two weeks, in a hot heat:
when distilled, it gives W, evaporation which comes over,
upon the Red Diamond, will by heat, you Bilbyr
comes over as Red as Blood.

This is a double or animated Sophia, and a
double Principles, & upon a well prepared Luna
Cornea, with the Water star becomes fine O of 24 Carats.
perfect Urbigarius or aphorism concerning this
very same animated Sophia O.

3. the Experiments for the fixation

also fix D, or to make Luna fixa, which is soft
and loses its round, and cannot be
disposed in V.

you must prepare the following Cementing F.

Take White Wheat grains 12 lb and 10 lb Malt
soak them in your water and boil them one hour
take 1 lb of the F & 1 lb the pegs of the 4
lb more the less you can use and boil them in
water and the water will boil over at 1
This is your Cementing F.

Now take one Grain D in the water and
of your Cementing F an lb. Boil them one hour
and you will have the fixation of your D.

& of your δ first, Then a Stratum of the thin Lamels
which you must dep previously in Stucco δ ; these
Lamels of δ must lay Singly, so that the δ can touch
them every where; you may either lay them flat or
on Edge, it is enough, if they do not touch each other.
above this a Stratum of the \mathbb{E} , above that again
some δ Lamels, and so you continue laying vice
versa or alternately S. S. S. powder and Lamels
until you finish with \mathbb{E} , the bottom and upper
stratum of \mathbb{E} are the thickest. Let there be some
Cementing Turnace, made of
and take no less \mathbb{E} than δ , if more, there is no
harm. Lute a Strong Cover on the \mathbb{E} , and when
the roughness of the \mathbb{E} is all filled, all the Cracks
or Crac is off, it is then ready by a iron pot
the \mathbb{E} in a little Cementing Furnace, built on
purpose on a Hearth. Observe the following
degrees of Δ . It is the most difficult Thing in
Chemistry, and I have never seen no master
yet in the Art of Cementation. But I will
tell you my Rules as nearly as I can.

First lay lighted Charcoal all round, and don't
cover at the Top, but the first Δ must not
touch the \mathbb{E} by 2 Inch. Keeps it in this heat
the first \mathbb{E} is 700 degrees cannot cause the \mathbb{E}
to glow, although it becomes intensely hot.

The

The first 6 hours past, increase Heat so approach-
you & close to the Q all round, yet keep it low,
so that the Q may glow at the Bottom and become
red hot all over, but not of a bright or white
Heat, but one of a dull dark glowing Heat.
Keep the Q 6 hours more in this 2° degree of
Cementing heat. When 6 hours also pass, lay
the Coals to the Tuy, that is level with the Cover
of the Q, but none upon the Q and govern your
A never heating with so much Heat, and Due
caution, that although the Q glows now all
over, yet it must never be of a bright Heat
but must remain of a dull red Heat, and no
more, because your D must not melt, but only
be cemented; I can decide it not sooner 1/16 hours.

Then open the Q, take the mats off, the 18 hours
cannot make them black and brittle, if
they are so, you will succeed; if the D melts,
you do nothing.

Brush the Lances with a White brush, and
dry them again in Hale T. Take a new Q
and Weigh the Lances, take the new Cementing
D into the S. S. in the Q, exactly as you
did before, and close the Q.

Cement again during 18 hours as you did the
first time exactly, risen every precaution as
before Report this whole Operation a third time ~~in~~ ⁱⁿ ~~in~~ ⁱⁿ
done, and then break the Q, take the D Lances
out.

out and boil them in V, until they are perfectly
clean from the sand & C.

This is a Lava fixe, which no V will dissolve.
Such a lava fixe is soon transformed into O, either
by a Pp. of L, of ♀ or of ♂ and ♂, or by a Gradation
V, or by no antimonical Gradating $\overset{\circ}{\text{O}}$, as I know
from Experience. J. G. Tugel.

1: if you use glass, the Cementing F must be pressed
down in the C, that the glass may flow on a
firm Substance, (when I use no glass, I press
it gently down all the same; says M. Tugel.)

J. G. Jugel Experimental Chemistry
Leipzig 1766. 8: german.

p:191. "To produce a prima-material
Vapour by distillation out of
Lapis Calaminaris, wherein
are concealed the 3 metallic
principles F, G and Θ.

"Fill a large V- ∇ , about half, with 6 lbs
of fresh Calaminaris from aux la Chapelle,
which is of a deep red colour, powder it finely.
place the ∇ in a wind furnace on two iron
Bars, over a naked Charcoal Δ . adapt
a glass balloon Receiver, and a glass tube
to the ∇ , fitting into the Receiver, by means
of a good Cork, with a hole cut through
the middle of the Cork.

"Light your Δ and distil gently and suc-
cessively, and a little phlegma will come
over first, increase the Δ gently and gra-
dually and a strong mineral Δ will
follow.

"you must put previously into the Receiver
a quart of ∇ , in order that the corrosive Δ
 Δ may be extinguished and detained in
the ∇ , as every drop which falls into the
 Δ hisses, as if you dropped melted Lead
into

into the Δ . Strong white Vapours come over in Clouds, therefore you must continue the distillation and animate your Δ gradually as you perceive the matter and those Vapours requires it, which distillation must be continued during 3 days and nights, until all the Vapours are come over.

"Then let the Δ die away of itself. You have now obtained a Chaos, which must be deplegmated in Balneo vapores,

"The remaining or you distil over in a glass Δ , into a Receiver without ∇ , and there remains now behind, a fixt Θ , which first came over like a Fume or Vapour.

"If you pour the or upon this Θ , it dissolves the Θ first, and coagulates itself afterwards with the Θ —

"What may be done with this coagulated mass, when fixed, I leave to the curious Enquirers; enough, that more can be done therewith, than we would wish to say openly, as this or is a genuine or of $\frac{1}{2}$, and will perform every operation."

The same author p: 172.
concerning the Six Sicks

"To dissolve C and D and reduce them into me-
tallic ashes by native Cinnabar?

"I take corporeal fire C or fine D, beat into thin leaves,
or dust, or dissolved, the C in V^o or the D in V^o, and
the Corrosive distilled from it to a dry Calc, & it
is the same which you take.

"Now take native ~~Zinc~~, beat it coarsely into bits
of the size of peas or small beans, dip them
into the White of an Egg, and roll them about
in the siccus or $\frac{1}{2}$ of C or D, so that the ~~Zinc~~ bits
may be well covered therewith, and let them dry.

"For the second operation, take equal
quantities of ~~Zinc~~ and C, or ~~Zinc~~ and D, i.e. ~~aa~~ in
Weight.

"Now lay them in a C, and cover the ~~Zinc~~ bits with
the remaining C or D, and strew it over them.

"Then lay a Cover on it, and when the Lutum
is dry, put the C on a heath, and cover the C
with an $\frac{1}{2}$ pan or psiskin, and set a wire
around this psiskin, so as to form a small
furnace or oven round the psiskin. Now fill
the Space round with dead Charcoal, and light
your Charcoal at the Tops, over the covered

Botton

Bottom of the pipkin or pan, and keeps sus-
ppling the Tops with Charcoal, so that there
is always a good Δ at the Tops.

"Entertain your Δ 8 hours, and then let it go
out of itself.

: I do not know whether an english $\frac{1}{2}$ " pan or
pipkin would stand the Δ , otherwise a small
cast iron pot with 6 small legs, turned over
the C, bottom upwards, would become of a red
heat during the Cementation, and answer won-
derfully well.:)

This is what M^r. Fugue means:



a circular furnace.

"When all is cold, and you open the C, you
will find the $\frac{3}{4}$ bits converted into fine D,
if you have used that metal, and that the Δ
of D has forsaken its own body, and has en-
tered that of the $\frac{3}{4}$; your D, in this Cemen-
tation is entirely reduced into ashes, and
totally retrogradet from metallic Splendor.

"This operation may appear common and
trivial to some inconsiderate men, but it
proves us one of the greatest wonders in
nature, which cannot be performed by no
other Thing in the world.

"Examine now these metallic D ashes, or

Crustes and try to reduce them into D or C again
by every art or knowledge and I assure you that
all your labours will be in vain.

174 " Have you not by this simple process and by
means of the Mineral A, ⁴ and ⁵ in the ³ ~~2~~: destroyed
the fixed metals radically and reduced them to
vessel ashes? and by the same wonderful operation
you have fixed the volatile ⁴ ~~2~~ into a just metal,
into C or D!

" But as the foregoing simple Experiment seems
to promise no interest, most men have thought
no further about it! But now, open your Eyes
and consider what might remain to be done?

" The dead shall rise and live in a glorified
regenerated Spiritual Body! Consider whether
this same Resurrection might not be effected
with your dead ⁵ ~~4~~ ⁶ ³ ashes reduced metallic
bodies? a Conclusion will appear: "The
dead ashes will come to a new life and will
be invested with an everlasting Eſcencē."

175. " Call the etrmina or ² ³ tanks out of that
Cham where all metallic and mineral ions
are confounded and can be had, which ² ³
you must know from my Description of
Nature!"

" Whether you take this ² ³ from the Air,
¹ the attainted ² ³ of Abbé Rouffouze, would

do

do this; or whether you take it from the V ,
it will be the same here, if you do but
rightly prepare and apply it properly.

/: from the V alludes to a will made m of O ,
or such a m as is obtained, when you fulmi-
nate O with F :/

N.B.: "Such a m will be a proper menstruum, to
extract a red anima or tingens f from
the destroyed fixed Bodies, or Lunar or Solar
metallic ashes, along with the first incom-
bustible metallic O ; whereof the Philoso-
phers have written: sal metallorum est La-
pis Philosophorum.

"I repeat it, there is a great mystery
in the foregoing Simple Operation with Hg ;
viz: to obtain in so short a time the O
and tinging f of the fixed metals, for the
amelioration of the unfixt.

"This is the greatest Treasure, which lays
concealed in the whole mineral Kingdom."

J. G. Jugel.

Neuman on Nitre. (①)

Neuman
on
The nature and Difference
of Salt petre.

We divide common ♂ into 3 Classes; though when ♂ is perfectly pure and well depurated from external, impure or foreign bodies it is then one and the same, whether it comes from Germany, Poland, Russia, France or the East Indies.

The difference consists alone in a greater or less degree of purity, very:

- 1 The unsuprified quite crude ♂.
- 2 The once purified ♂.
- 3 The Perfectly pure ♂.

1. Crude ♂ is crystallised but is still mixed with a

a quantity of Fe_3O_4 , common O and fayalite, partially
This O looks yellowish or grey, consists of small
irregular crystals, and fulminates slowly and
badly.

The one purified O looks white, has got large
clamy Crystals, fulminates stronger, and when
exposed in V and precipitated with SO_4^2- or with
a pure potash dye, this O does not precipitate
so much Fe_3O_4 as the quite crude O does.

perfectly pure O is nearly transparent like
V, has beautiful well shaped Crystals with
edges and corners, fulminates very strongly
in the A, contains no Fe_3O_4 nor Common O.

O. Crystals look like this  some
smaller, some larger, which depends on the quan-
tity of the evaporated solution and on the place
according to the size and room the Crystals have
to shoot in, which Crystallisation is done
sudden in a moment, all though not in every
place at once, and gradually in different places
of the Dishes.

M. Neumann says: Nature generates the Native-nitre or Aspro-nitre: i.e. the natural O, before
the salt-petre-makers boil and crystallise it the first
time, and is called Native-nitre: the most imp-
ure and from all other salts distinguished by some
specifying the character of nitre.

Nature

Nature does not trans this Oxy-nitrum to a perfect dry hard and crystalline State, or into such a Salt, as the genuine O appears, after boiling and crystallising.

Art adds to this imperfect nitreous Essence generated by nature, a fixed alkaline salt, and therewith by various & simple Operations, brings it to a dry, hard, crystalline, perfect and useful Nitre.

Now Nature generates Nitre, Mr. Beaman formerly a celebrated Chemist and Physician Professor Stark at Berlin, gives us the following Information, well worthy of notice to a Chemical Philosopher.

When ever Nature intends to generate O on the Earth, three Ingredients are required.

1. The principal is a, saltd Substance or a rotten Concrete either from the animal or Vegetable Department.

This requires putrid Substance and be an oily urinous Salt.

2. The second Ingredient is an T, which must be fit to receive such an Oxy Element, until the generation is accomplished.

To this, either Clay or meagre Loam, or lime Stone, Old Walls or old plastered walls

walls are the most proper Earths.

3) The third and principal Intercept is the A_1 , Excluded particle as a universal agent actions not the whole A , but its inward purifying principle increased in a universal acid . Nitre is most subtle Salt. my system of nature exactly purifying as an assistant and instrument as Nature wants the whole volume or mass of A to perform this wonderful generation, not only for ensuring the first necessary putrefaction, but also as a Vehicle for introducing that universal agent, the great acid nitrous, incorporeal O in order to effect the new mixture or Generation of the Native-Oeous-Essence.—

The whole Process of Nature consists therefore in the following Operations:

- 1) To dispose animal or Vegetable substances towards putrefaction.
- 2) When those in balance pitch, to introduce the most subtle O_2 , fine Blue particles into one or more of the above mentioned kinds of A , and
- 3) Immediately to introduce that first principle increased in that universal acid Oeous salt, as much as is necessary; and
- 4) By means of a warmish aerial Humidity, as Vehicle and assistant to accomplish the natural

natural Mixture.

- The Native Saltpetre originates and is got without much human assistance, as God and Nature procures it. It is either obtained
- 1/ from Nitreous &, which is the Case with us in Germany and more so in the East Indies.
 - 2/ From Loamy Walls or grounds.
 - 3/ from old decayed Ruins, which have been built of Lime-Stones.

When ever Nature generates O, unassisted by the art of man, it happens commonly in such places, where different Substances have putrefied, and such putrefaction has insinuated itself into a Clayish or loamy ground in its whole mixture, or the putrefied most subtle & fine Parts Essence has evaporated and insinuated itself into the Liny surface of old decayed Walls, standing near such putrefactions.

Both may happen various Ways, viz:

1. When O is generated in the Earth, the place is either such a one where large Herds of Cattle have stood, or where much Cattle has pastured, or where Battles have been fought and a number of men and horses have been killed

killed and buried; or such a place where Leaves
of Trees or other juicy Vegetables have sub-fil'd
in large quantities, or in Church-yards and
Burying grounds, and lately on or near places
where dead Cattle or dead horses are buried.

1. Plamel makes use of a saying: remember
that you have learned this Secret amongst the
bones of the dead! :)

2. When O is generated on loamy or lime-stone
Walls, buildings, Cellars, or such like; & it is
then either near Stables or places where Sheep,
Swine, Cows Goats or horses are kept night
and day, or near Slop- or Pasture-places,
or near privies and Common-Sewers, near
Dung-Hills and places where much urine
is thrown, and ^{wher} Sun-shine can dry it up;
lime, ^{wise} near old Walls in Church-yards or Bury-
ing grounds, near old decayed Ruins built
of Lime or tree Stone, and under old decayed
thatched houses; similarly in such places where
various putrefactive substances happen or have hap-
pened, such as Burying Grounds.

/: Its origin may well be called Vile. :)

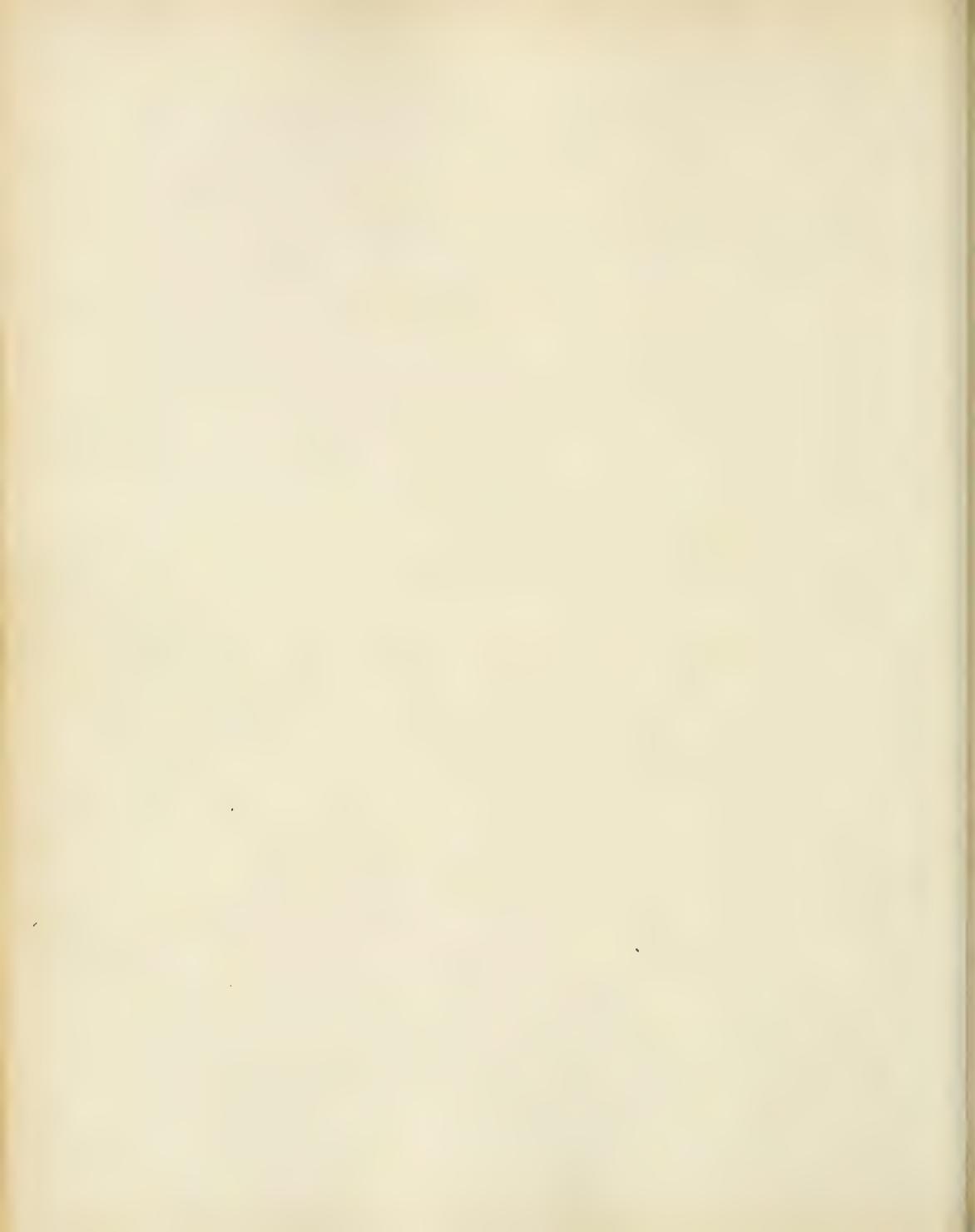
The foam and where in the putrefied
Essence insinuates itself more readily for
nitification, is commonly rather poor than
fat,

fat, or has been plastered or built with Lime,
for that reason we deem Lime $\frac{1}{4}$ an excellent
magnet.

W^e is generated in $\frac{1}{4}$ Stones, and most commonly
in such as are of an absorbing kind, such
are those ~~near~~ about Paris.

In France near Saumur on the River Loire
is a quarry, which yields a marble, full of
W^e and therefore is dug out there in great
quantities, out of this stone much W^e is boiled.

Thermis.



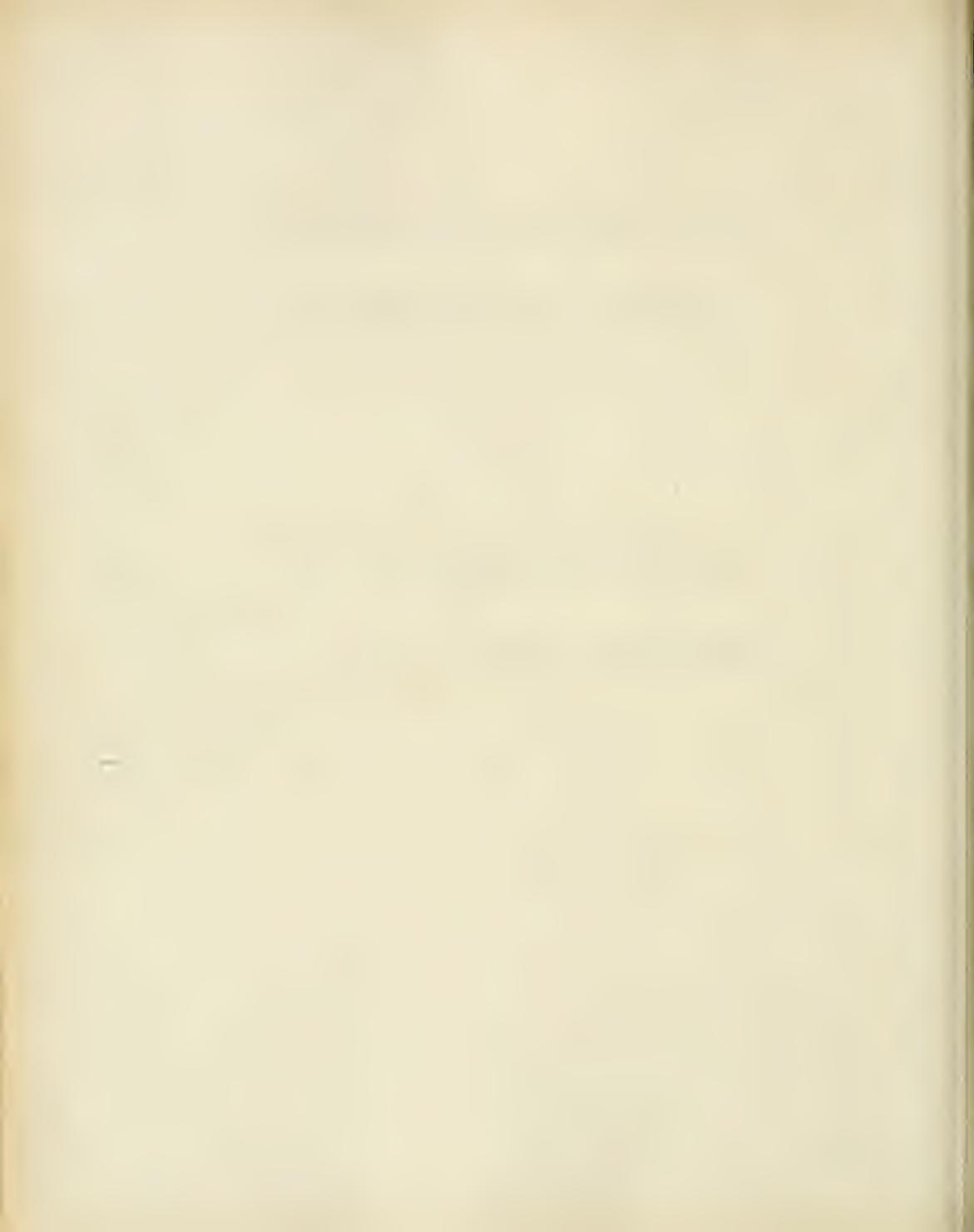
SIR KENELM DICBY'S

SAL ENIXUM :

And

ABBE ROUSSEAU'S

PRIMUM ENS SALIS.



Contents

Θ Enixum of strange virtues	1
curious universal Spirit of ♀	4
another fusible Θ Enixum	6
Salvia Enixa for Sanctities	7
Fiat Θ Enix. which transmutes D into ☽ and ♀ into D and ☽	8
To prepare Θ Enix in glass phials	13
To fix ♀ of D	11
To use	15
Θ Enixum impregnated with ♀	15
Red Rx of ☽ and D which tinges D into ☽	16
St red Rx of common ♀	18
To prepare Sal Mirabile	19
Of the Universal Θ or primum ens salis	21
Process on mother △ of sea Θ	23
— on mother △ of ☽	25
— on mother △ of ☽	32
Practical solution of ☽	34

1

Philosophie concerning Saltum Enixum
Or the use of Saltum Enixum in Alchymy.
for the sake of the science of seruants in Alchymy.
translated from the German.

The following Salia Enixa are the source of
various Ointments. For evaporation in animal
Vegetable and mineral substances are reported
with their relative to medicine and the trans-
mutation of metals.

IV Enixum of Strange Virtues.

Take a great quantity of sea Θ or common Θ
in clean Rain V, filter the solution and let it
evaporate gently, until a skin appears collect
this skin with a wooden spoon and put it by.
Continue the evaporation until a new skin
appears on the surface, collect this also and put
it to the former.

Continue to evaporate your liquor, until it
yields no more Salt on the Surface.

These Skins of Θ , on the Surface of the Liquor,
when the heat of Θ is the most subtle
and most dry stones of Θ , which possess strange
and unknown forces.

you must collect a great quantity of this
 Θ from the surface, by evaporation, as a good

provision of it is very useful.

Take now all your Θ , as much as you have
co-cooled from the surface of Evaporate
expose it to a cool & quiet air from per de-
liquium, until it is become a faint Saline V,
weigh this V and add an equal quantity of Θ
of A to it, and let it stand 24 hours.

Then add it out in a very gentle heat un-
til it remains thick like Honey.

(I would take a Volatil x of A, such a one as
the x of A of Abbé Roux-Sauvage; if you take the
same as x of A, rectify it first, i.e. so
as to make it pure like rock V; if you distill
the above mixture in a gentle heat, a yellow
and clear E will come over, whilst the honey
of A remains behind with the other part
of your Θ ;

The x times you have distilled over, pour
this on the crucium, and let it stand quiet
as before during 24 hours, so arrest the ce-
lestial Influence.

Then distill the x from it again, in a
gentle heat, until it becomes thick like
honey. In the first and second distillation
the E will become more powerful, & visible in
of greater Virtue, on account of the union
with the purest human Influences.

If
1

If you repeat this Operations 3 or 4 times, your O will increase in power and virtue, and will melt in a R, with a small heat and will be easily fusible like a T alkali.

With this O Enixum you may dissolve a Qy in a phial placed in hot :., and with such a dissolved y of O curious operations may be performed on animals, vegetables and metals.

13. If this Solution is dissolved in a most gentle animal heat, a great Conflict will happen, whereby the subject is finally very much exalted.

Nota. by the o of A mentioned in this page is also meant the r of A

i. This process is somewhat dark, it seems that the remaining honey like Residuum is to be evaporated and melted into a substance anoro grt t, called Sut Enixum, consisting of both Sexes + and Alkali.

I would rather distil up and down for it until no more would come over, then take it out for use!

The author treats that a Tincture can be made with this fusible O, impregnated with the universal r, capable to cause O to Dy and to be regenerated!

(The

(The process is truly natural, if we consider
that the first corporification of the universal
A is in the universal \AA , in O_2 and Sea O_2 , taking
a body of Concretable Radical Humidity i.e.
Solids; and by means of F and alkali Nature,
i.e. a Munific. generates, purifies, destroys
and regenerates all Things. See Sir Kenelm
Digby's Chemical Exper page 131. According
as one or the other principle predominates,
it causes preservation or destruction, or
when in perfect Harmony, which is then a
Sacred Enigma. Generation; See Digby p. 131.)

It is proper here to give you the curious
universal α of \AA from Abbé Rouyscau.

Recueil et Remèdes éprouvés p. par défunt
Abbé L'abbé Rouyscau, cy devant Capucin
et medecin de sa maîtresse. Paris 1697. 8° folio XIV

page 59.

α of \AA .

I'll give the following Example as a new
 α of \AA of the means, which are sometimes ne-
cessary, to excite the magnetical virtue, ^{1. Radical}
when it is become too fixed and asleep. ^{Humidity.}

Take 3 or 4 $\frac{1}{2}$ of Good Flowers of \AA , put them
into

into a glass body, pour upon it 5 or 6 times as much in weight of gold or of O , and distil all the α from it by an easy heat, the body being placed in H_2 ;

Cohobate the same α which is come over, by pouring it back upon the A , and distil it from it again, and repeat this operation 9 or 10 times.

You may likewise do this operation by a tubulated B .

The remaining A being exposed to a fine clear cold Δ , attracts the α of the Δ and determines that α to the nature of O of A .

∴ Observe how this confirms my System, that the first Corporification of the α mind or universal Δ by means of humidity is in the acid or becomes acid! ∴

This attraction is so powerful, that $2\frac{1}{3}$ of A , treated in the above manner, will yield after distillation $2\frac{1}{3}$ of α equally strong and of the same quality as the α of A made by the Glass Bell.

Now $2\frac{1}{3}$ of A ~~is~~ fixed and rendered magnetical by α of O attract and yield at every distillation α of O of A , and the remaining piece of A is a practical Magnet to attract

the same was for ever; and what is remarkable the π . of O which has tended to fix the F and make it magnetical. lost none of its qualities by this operation, but remains the same.

is this not a sufficient and well established proof to persuade the most unexperienced as well as the unbelieving and to convince them of the perpetual action of the universal spirit? which I call for God reasons the universal Mercury of the Philosophers! because he dissolves all things and unites himself to all things by an inexhaustible indefatigable and permanent action!

p. See my philosoph. M.c: Emblem of the andro. p. See also gynal Figure; of exalting Beings to a more noble and more perfect State by the communication of the π from above, which is. the sole and only Cause of perfection in all Nature. ^{Le Tebure Chymistre et al Lumen & Spiritus.} Chas. le Abe' Rousseau p. 60.

2. another fusible Sal Enixum

Take 40 v. V. q. v. add π of the ordinary until it is precipitated, which is easily separable and coagulates. Distill the π upon this till it volubilize the π out and distill the π on it again, and repeat this operation, until the

remaining Θ is become perfectly visible.

3. Impregnated Spiritual Salts i.e. Salia Enixa for Tinctures.

These Salts are made by two Ways:

1^o They are distilled from their ingredients as a Bound in Tincture.

Take 2 of Sea Θ, or 2 of Θ, well rectified, 6 oz in powdered Calamine Stone / the red Calamine or Culaminerous from Alexia Chalcedonica is the richest in Europe / digest and extract the Rx.

Pour the Rx from the Sediment; then distil the 2 ^{over} ~~from~~ ^{over} Ammonia Rx. with a strong heat in it; the Rx. will come over with the 2. you must cobalt the 2 several times upon the Residuum until the Rx. does come over; precipitate this corrosive acid Rx with 2 of ΘX until the Effervescence ceases.

When it is now impregnated with the 2 of ΘX, strain it with V and filter it.

This purified Lye is full of Rx, which must be evaporated until it is a sal Enixum.

(5)

Take Θ of Rx and Θ, or red Θ, 1 part, reduce it to $\frac{1}{6}$, pour upon it Rx dissolved in pure V until the Rx from the per Alumbium and be red transparent

—

or of OX will come over, impregnated with A.
 2. another method to prepare the epithelium
 sal Enix or sulphureous salt, is as follows
 take any 1/2 in the precipitate it of 1 of
 the salts which is the best of O which
 has been made in its own salt brine, and
 this of O will become red on the spot, and
 much sooner if the A of O has been added.
 Then 2. in a glass vessel linge & after it
 has been rectified.

the above process is very dark, I could
 never comprehend it.
 precipitate the 2 or OX first, as has been
 told above and by these means you will
 obtain a linged and lingeing O.

Evaporate the humidity over a gentle heat,
 boil the remainder, and you will obtain univer-
 sal Sunctions which can be exalted by
 no Solubility, this way is good.

sal Enixum impregnated with ♀; with
 this Salt I as linged into O, and ♀ into
 O and O.

The Sulphureous O Enixum.

Take 17. O and 4 as 1 to, 5 $\frac{1}{2}$ lbs
 of S and 17 as 4 $\frac{1}{2}$ reduce the Sulphur to 5
 and mix them add 1/4 lb of powdered Char-
 coal,

coal, then fulminate your \mathbb{E} in a very large C. or project your \mathbb{E} and \mathbb{D} into a red hot roomy C, and after the whole is fulminated, let it remain 3 hours in the A.

If you add now some common O, the operation will succeed much better.

N.B. The Whole Secret consists in this: that you consume the Salts entirely, which Salts corrode the M and transform the M into A and a Rx.

This is a valuable Hint at the Snott way of the Adept, who Spoke to Hvelines, see Golden Calf I have attempted it in Marylebone, but could not succeed.

Now take the remaining substance out of the hot C, and throw it into boiling hot V in a Basin, placed in hot ... and let it boil for several hours.

If you should have some M left, which has not entirely been corroded by the fulmen, you must reduce it to \mathbb{E} and add it to the rest in the basin, to be boiled altogether for 7 or 8 hours, and you will obtain a deep red Lixivium.

precipitate your Lixivium with 2 of O, in order to obtain the Mercurial Sal Enixum.

This requires an Illustration. The Lixivium looks like Blood, & as it cools the gross dark red ♀ falls to the bottom of it self.

I have poured the red Lye, which becomes clear, from the Sulphureous Sediment; I diluted it with 20 or more parts of clear V, and then dropped my ♀ of O out of a small phial into the diluted Sulphureous Lye, and a beautiful mercurial ♀ proceeding from the ♀ is precipitated to the bottom of the basons of a most beautiful Scarlet Colour.

Before extension with V and before the precipitation with a O, the Sulphureous Lye fills basons and glass funnels, but when the ♀ is alone separated from the alkali it fills nothing. As soon as the ♀ of O, V or Strong Vinegar comes in Contact with the Alkaline Lye, a most intolerable smell of rotten Eggs is perceived that same instant. I have remarked or noticed these phenomena, where I commented on De la Price's process.

In the above mentioned manner the Sulphureous O Elixum is made.

Now project your ♀ upon crud O, flowing in a C, and let these two melt an hour together, pour it out into a glazed Tⁿ Vessel and you will have a red O.

In

In this red O are the Sulphurs of S & Q.
I have attempted this, and the O by fuming
nating with the Sulphur, flew out of the O
all at once.

When you red O and dissolve in hot V, filter
the solution, add as many ounces $\frac{1}{2}$ of Br as
your O did weigh.

Take one of $\frac{1}{2}$ of O, I would always make
use of the $\frac{1}{2}$ of Q according to Abbe Finsen:

Evaporate the liquor until you have a dry O.
This O will be much more powerful if you distil
the - from it and pour it back & do repeat this
coagulation until the O Enixum remains dry.
thus you have prepared a Sulphureous and
mercurial tincture O Enixum.

Its use.

D cornac / dissolve fine D in V precipitate it with a great
quantity of O V, i.e. a volume of precipitated C corn:
in V, in order that the volatile G may be more
easily separated from the first. pour the V off,
wash the D & dry it. this is D cornac.

dissolve your dried D cornac which is half
volatilised by this simple process, in your
O Enixum in a glass body placed in hot ...
increasing your heat, until the O Enixum melts
and dissolves the D & when

When the solution is finished, let the A go out and before it is quite cold, pour hot clear V upon it, filter the solution, and preserve it for further use.

In the same manner dissolve 0-0 in new O Enixm or Native go. When it is dissolved by the O, pour hot V upon it, and filter the solution. It may also be done in R^s, pour both solutions together and evaporate the humidity until dryness. This dry substance is semi-volatile.

Put it in a C, covered with its lid, and melt it gradually, whereby it will be fixed again.

The use of this fixed Substance

Pour hot V upon it and dissolve it, filter the solution, which put into a Digesting glass. Drop into this solution a few very thin Lamells of ♀, not thicker than paper, and let the solution boil ♀ and ♂, and the ♀ lamella will be fixed and exacted into D which contains 1/4 part of fine O.

Melt these transmuted ♀ lamella in a C and you will obtain a pure D and Oⁿ M.

Put the M must be watered with ♀ or with

Opqz, or with the black Stew, or with Calcarous filings of S.

Observe that these Cⁿ can always be used again, for they have never lost their purpose as they do not loose their virtue.

5. Operation to prepare Θ Enixum in a glass phial.

Dissolve a very subtil and well prepared g^t of O in Θ Enixum, then precipitate the Cⁿ A out of the solution as you know, and keep it for use here after.

The solution of the g^t of O in Θ Enixum must either be done in Coated glass vessels placed in a \therefore heat, or in Good V. which do not let the Θ Enixum run through, as it is so extremely pernitible and penetrating.

Take the g^t of Calamine from before, & dissolve it with the marble and dissolve it therein in a \therefore heat, make a solution and write the A, & reserve it like water.

unite and mix this g^t of Calamine with the above Cⁿ A or Cⁿ A mix it with Charcoal Dust and fix it during 24 hours in a V.

Take the substance out and dissolve it again in Θ Enixum, make a solution and write the p^r.

4. put this ♀ into a digesting Glass, add
the Unixum, which is very fusible.
The ♀ will melt & mix with the
2 Sulphures and unite centrally and inseparable
therewith.

Shut the phial Close and let it stand to
digest, until it is become a genuine ♀ in
the form of sulphur.

Its use

Remove this sulphur & fill the solution
out into a digesting Glass, with 3 or 4 ♀
or their unmixt D, let it boil & heat to
2 or 3 d, and the ♀ or the D will be transmuted
into fine C.

In this manner you can operate with
every ♀ & the it has been fixed with powdered
charcoal.

To fix ♀ of E.

I think the Author must mean by ♀ of E
the purified Mordellatus.

Take fixed ♀ of E and Acetum & C an
digeste both melted in Omnimobile in a
Coated glass body, placed in a $\frac{1}{2}$ heat.
When

Then make a Solution and write the $\frac{A}{4}$ out of it.

This precipitated copper oxide \frac{A} must be dissolved again in your peroxide & Enixum in a digesting globe, and must be digested in hot water till they are melted & pour'd into a Red C.

Its use.

Take twice the time & must be dissolved and melted and the solution must be pour'd into a digesting glass.

If you boil \frac{A} & \frac{O} in the red C or A and \frac{O} the $\frac{A}{4}$ of \frac{O} will infallibly be fix'd into C or a permanent O.

Mr. Garden told me many years ago that he had seen a Stranger, who shew'd him a red C which he told him did change D into O if it was boiled $\frac{A}{4}$ of \frac{O} in a Solution made of his red O. might this not have been such a red Sal Enixum as here taught? the Stranger said it maintained him very well.

most of these processes are dark and no proportions are set down, at least mostly not;

6 Sal Enixum impregnated with $\frac{A}{4}$.

Take any metallic \frac{A} but best a $\frac{A}{4}$ of O , add

a fusible O Enixum and let them be well united by melting together in a T and you will obtain a Tinged O which is a red Oⁿ T, where, with your O Enixum is impregnated.

Dissolve it in Fair V after having weighed it add as much os of Dr or 2 of Dr as the red O weighed evaporate and you will again have a O Enixum highly tinged.

In this O Enixum dissolve again new 4 oz O, and proceed as above, and your red O will have a greater tinging power, which performs wonders upon $\frac{1}{2}$ of T.

This operation is most admirable for other wonderful operations.

Observe

The $\frac{1}{2}$ of T has almost as great an Effect as the $\frac{1}{2}$ of O, when fixed to exalt the $\frac{1}{2}$ of T into O, and is obtained at an easier Rate.

7. Of the Red Tinctures of O and T, which tinge D into O.

This process illustrates some of the others, relative to proportion and method of working;

Dissolve fine O in O Enixum: I suppose the stn.
that

Author means a $\frac{4}{5}$ of C as he mentions in the process No. I. at the End of it; if add to it a fixed $\frac{4}{5}$ of S; or take 1 part of this C and 3 parts of Alkal. melt it together into a brittle mass which reduces a black Sulphur. Dissolve this in your fusible E Enixum in 3 hours time, by melting it in a T.

Then pour warm T upon it, dissolve and filter the Solution out of this Solution precipitate the red F. now you have the C and S unmixt.

Dry your F and project it $\frac{1}{2}$ in purified common C, which is melting in a T and let it flow there in 2 hours.

Then pour the E out and you will have a red Rx. of C and S. (not immediately)

I think in the room of common purified C, the salt process No. I. Should here be taken because the Author mentions at the End of process No. I. "if you dissolve a $\frac{4}{5}$ of C in this E" This operation is performed without adding Charcoal Dust.

your red Rx must be dissolved and dissolved in warm T, and the Solution filtered then add as much S of C as the Rx. weighed and don't let the Rx. be more than 100 grains, until the C remains dry, before D.

behind. This is now a Sal Pixum impregnated with the unguic powers of O and S.

This last Operation is necessary if we take only purified common O but if we take the O Enixum N. I. this operation would be needless and superfluous.

Its Virtue and Use.

Melt the above tinged E Enixum in a C and a F of O;

ther you must have ready some good
alcalised C, made by detonation with Char.
coal in coarse F.

add this to the flowing massa in the C
add it in a melting State, let it flux together
a hours or 2h then project into this alcalised
E Enixum, some pieces of fine D Coin or La-
mella of fine D and let it stand 4 or 5 hours
longer in fusion covering your C that no Coals
will fall in, and all your D will be gradu-
led into most pure O, but the massa must
be collected —

8 a Red Rx. of common F is prepared
as follows:

Take O F and Common F aa, powder the
In -

ingredients and mix them. Then pour the mix
ture gradually, by a Spoonful at a time, into a
standing bottle in the Windegarne, and the
mixture will ferment and detonate, when
the whole quantity is prepared let the collected
Remaining Matter flow a while.

Then dissolve the Mass in hot V, filter the So-
lution and precipit h it, and you will obtain
a golden & fine powder, this way.

Project this dried & into purified and melted
O, which stands flowing in a C; and you will
obtain a red O.

dissolve this red O in common V, filter the
solution, and as much as the red O weighed
add 20 parts or so of Or, distil the - & pass it by
several Coagulations, as I have taught before,
until your impregnated t^e Elixum remains
dry.

¶ another wonderful and very useful salt
called Salt mirabilis.

Take 1 part oo of Or and 2 parts OX.

dissolve the OX first in common ale in V, and
filter the Solution. Then drop gradually ^{oo} of Or
into the Solution of OX; distil it fo^r D, and a
valuable & O will come over into the Receiver,

1. Glauber is the inventor of O^r water; the present O mirabilis which
or is called Glauber Salt answers no purpose in Alche-
mie it is made by a different process now, and is no O^r water.

which part, when rectified per se, is very strong
and dissolves a gr. of C very soon.

In the bottom of the D. or Glass tray of
your fire wood a body of the alumine, contains
the Crystallizable d^r in prismatical Crystals
~~which are to be dissolved in water and then~~
dissolved

This Crystallizable is very fusible and dis-
soluble very soon either in a C, or in a cold
glass body placed in hot i.

But in Order to facilitate the Operation
proceed in the following manner:

The sum proceeds with a gr. of C.

After you have united the Solution of CH with
a gr. of C, add a gr. of C, then distil the mixture
till from it pt. Alumbum, and the gr. of C
will be dissolved, and remains with the C
Crystallizable. The a which comes over must
be poured back and cokobated upon the Al-
umbum 5 or 6 times.

Take your imbricated C Crystallizable out,
and add a little fixed A of t, digest and they
will be united and fixe together.

This Operation is performed in a shell, which
must be Strong, on account of the force of the
Spirits.

¹⁰
Sp. to, this tract a Weekly class.

One of the best works of the province containing
the doctrine of al Chirum, translated
from the German. 1797.

For the sake of useful knowledge, I shall
join here something from Abbe Rondeau

Chapitre 10.

pp: 61. Continuation of Experiments.

I have understood since some years, that the universal Θ by Paracelsus and Van Helm. I called the primum Θas of Θ is nothing else than the universal α and universal Λ, solvent, corporified in the most simple of all voluntary salts, being as it were an embronated Seminal Θ. This Θ is not found separately in nature, but it can be separated from the body of ~~other~~ other Θ, as their Heart, Life and Centre.

In process of the life and Centre of every Θ is A delated in Humidity, and in that State is called α, when perfectly free from Humidity, it appears then in the Characters of a Volatil dry Θ, as we see it in volatil or Sublimed Θ, which is α of Θ without phlegma;

This Separation can not conveniently be done without the action of that very same universal α dispersed in the A and in all things which

which universal is ! Δ. / corporifying itself with this universal Θ, decorpores it again and renders it inconquerable, and this universal Θ proceeds from SeaV, nay it is the very Life and Soul thereof, ∴ Sea Θ ∴

∴ This is an indisputable Truth. the first termination of the universal Cold Δ of Nature, when it strikes A it descends into the Ocean, is into that principle which makes the whole Ocean Salt, and frequently appears luminous at night, when I have applied this ^{Light, Heat, & Lightness} to my most universal Δ encloses itself in the same universal & descends into the V, and where ever it finds a proper Metal or Alcaline body, it copulates therewith and assumes a Crystaline Body, called Θ, as it assumes a Crystaline Body in the SeaV, when concentrated either by the Sun's great Agent; or by common Δ.

∴ we need not to wonder then, that Jean Sauzier according to the testimony of Father Gabriel de Castaigne and others made the Stone out of the serumous Eas of Sea Θ which he permeated with a ♀ of Θ, the process is in print in the works of Jean Sauzier published at Paris during the last Century. I have never seen the Books. We had a process upon Sea Θ in the Second vol. of Boerhaave's Chemistry, well worthy of notice.

I have shown to some Friends what this O is & I do not think they will ever take the trouble to carry it so that perfection or a capable of being brought to, by Art and patience!

N.B.

5.62

Process upon Sea V. in Order
to obtain the first Eas of O or the very
dewer of O and its Life and so.

Note that the process upon the mother Lye
of O and Oe is the very same as this upon
the mother liquor of Sea O.

~~mother liquor
of O and Oe
Eas Salis.~~

It is very curious to observe in the first preparation of this *O, the different Figures of Crystals and the different Smell & Taste of them, proceeding from the Sea V, before it is reduced to a State, ** so as to crystallise no more, but remains an oily mother liquor, whence is ponum Eas Salis.

~~and this
is fully
confirming
the course
and a~~

It becomes then a Liquor which is incoagulable and will not crystallise; a thick & fat & of a fiery taste, alternating continually between the universal in the Shape of humidity & dryness / out of the A.

This

This last matter resolves itself into a very ponderous Oil, which is distillable in a heat, if you have but patience sufficiently.

It rises in the ♂ in the same manner as Honey does, and requires a great deal of time, attention and patience.

After the distillation of this ♂, there remains a Residuum, which is fusible like wax, and which by Labour, Art and patience becomes over as a ~~res~~ and Volatile ♂, without mixing any intermediate Substance therewith such as Bole or Clay, which would absolutely destroy it.

The whole substance of this ♂ passes over into the receiver as a liquor and this is not of sufficient Consideration, as it is a property that it is now become of a Universal nature.

After this I think it would be superfluous to ask from whence the Salt proceeds in the Ocean? As we see clearly that it is nothing else but a venereal and visible Corpification of the universal Salt mundi, which is infinite diffused throughout all Nature and extends to the vast Extent of the A. where it is generated and impregnated by means of the Sun's and moon's Light and the Stars.

All the great Philosophers since Sternes & meisterles, have taught this Doctrine,

but as they have not proved it by Experiment, as I have done, one modern little Philosophers have looked upon that Doctrine as a metaphysical Chymara and have ridiculed it; although it is an evident Truth founded on the invariable properties of Nature!

Observe that you must so have at least 400 lbs weight of Orie V . in order to obtain a reasonable or useful quantity of the primum Ensalis.

5:64:

My Experiment on Orie .

I have conceived that this process might be brought to a greater perfection, in Order to obtain a dissolution of the Vitriolic Body, which might be more simple and more animated with the universal air.

For that reason I have made use of a certain Orie V , which is fast, thick and blackish and remains behind in the Coppers, after the last Crystallisations or Coagulations of Orie .

This Orie V resembles that which is called Mother of Orie .

At Alverna, where they make roman or bleu Orie , this mother Liquor is thrown away; But at the mines in Dauphine, it is kept and made

made use of so humect or imbibe the Orie^t with
in the same manner as the O makers pour
their remaining mother or O lye upon the
potions &c; and this is a magnet and leaven
to hasten the dissolution and corruption of
the O. They have no need of this at Silver,
where the O ore is reduced into a liquor
by being exposed to the A. —

1. The O ore is reduced at Blackwall at the
Chimneyatory, a vessel 100 weight of pyrites, which
is a $\frac{1}{2}$ O ore and is sold principally in Staffashire,
says carous to the A the whole year round, attracts
the mineral A of Nature enclosed in aerial humic
determines the O towards the O, and thereby runs per deliquium into large
Pistoles under earth and becomes a Orie corr.
in Liquor, wherein they dissolve afterwards old
iron; filter the solution and evaporate, when they
obtain the English Green Steel or so called Coperas.

I have considered that this mother liquor of O
is a Leaven or Orie^t in the same manner as the
mother liquor of O is a magnet and ferment
or Nitreous & ^{mineral} that this ferment proceeds
from the Corporification of the Universal Ferment
determined towards the nature of the O ore, to act
agreeable to the subl. I. Consequently I thought
that one might convey still more of the
universal into this mineral ferment, and

and it is no more difficult, in greater abundance
and Concentration of the same universal Dissolvent;
so that the α which we might obtain
thereon by distillation, might be a natural
Dissolvent for metals - to reduce them into a
Purific O, without Corruption, as we see that
the α of the O Liquor is a Leaven or Ferment
and Radical Dissolvent of Stones and Marble,
which it reduces into their most desirable
stones & metallic matter, which is O.

*Natural
dissolvent
for
stones & metallic
matter*

Although Stones and marble possess no ap-
parent quality of Salt, yet by means of the
~~water~~, they become pure and perfect O from
which you may distil a corrosive or F, as
from any other O.

It is remarkable that a common α of O
does by no means effect the Dissolution of
Stones and marble into distilled O, as the
 α does which is distilled from the mother
Liquor or Ferment of O. So this is not a proof
of the Universality of such a α .

This has caused me to think, that the
~~mother liquor of O~~ ^O, being prepared in the same
manner, might be made an exalted ferment
to dissolve metals via humecta into a
Purific Salt, which would approach nearer to
the first matter of metals, than if they were
dissolved

described by the common usual Corroavers. In the same manner as O is the Result of a Solution of Stones and marble. It Seems that it is the same Operation of Nature, only differing in the Specification or determination, as we see O and O produced by nature in the same manner.

I am perfectly of the Abbots Opinion,

Process with the Mother Liquor of Br.

That of Blackwall or New Castle is the very liquor here intended.

I took about a 100 parts of this mother liquor of Br, I have filtered it through strong Linnen and evaporated it gradually over a gentle Heat, until a thin appeared on the surface. Afterwards I placed it in a cold place During A Sp, to crystallise all the Br which it might contain.

I have done this in Marylebone, and obtained from the Blackwall Liquor a beautiful Green Br, which Smell'd like a honey Tuckle.

I have repeated this Operation, until I could obtain no more Br or Crystals from my Liquor.

Then I evaporated the liquor further, on a gentle A, and took out a few drops, which

upon on a piece of Wax to cool, and found there of a coagulation of cold thick honey, which did not run; Thus far I evaporated my liquor, until I observed that Sign and then ceased evaporating.

I poured my hot Liquor on several flat glazed dishes, that it might congeal in the Cold. After being cold, I set the Dishes in a Cellar inclining downwards, over some China Cups to receive the Liquor which did flow from this Substance by attracting the A.

In the same manner as fixed Θ of $\frac{1}{2}$ flows for deliquum. I left my dishes standing and attracting, until the whole Substance dissolved into a Liquor.

at the End there remained a few small Crystals in the dishes, which would not dissolve, I separated them, as useless to my purpose.

I filtered through blotting paper the liquor which ran away from the thick Substance, in order to obtain it perfectly pure, and more impregnated with the Universal A.

I have repeated these Coagulations Revoluted by the A, and filtration Continually, until there remains no more Crystal nor any

in the picture; at the 7th operation my last attracted liquor was perfectly pure.

Other Labour did cost me at least 6 months time, and provided me a thick V of a dark Brown Colour and so fat, that it would not pass through the obliterating paper, except I wetted the paper first. After it passed my skin.

Distillation

At first the hot Liquor was a turbulent mass of S, which I placed in hot H, and managed my distillation with great care and patience, because the matter puffs up and rises in the H like honey.

After puffing up and rising of the matter I soon do begin to see that the air in H is no more to move it as before and an uncommon ease of removing air and air was required so as when I do stoppered H to remove the heat from H I do place under the H, a flat pan that the whole substance of air come down at once to above my Labour. Yet by patience I succeeded. If I would distill this way for all day. And place the body over a Bain-marie, if the air will come over that way :)

After

⁽¹⁾ ^① After I had reviewed my distillation, the portion
of the Residuum was of a ruddy colour, which
threw out Sparcile like mello O , whereof it
seemed filled!

⁽²⁾ ^② Nature: The upper part of the Residuum, was white
resembling mother of pearl brilliant and foliated
like Russia Valses, and looked as if it were
full of Oriental pearls.

This Residuum or O , whether it was distilled
in a Δ heat or in a naked Δ , had no more
taste than common V .

I have distilled it in a naked Δ , to ob-
tain all the heavy O from the Residuum.
Afterwards I exposed the O to the Δ , and it
soon acquired the same Δ Taste it had before
distillation.

I have pour'd back the distilled O upon
the O , and having distilled again in a naked
 Δ , I obtained in about 10 hours time a new
 O , which was neither acid nor corrosive,
but Saline.

This second O exposed to the Δ , soon
became reanimated with a new Δ ;
This Reanimation succeeded 4 times suc-
cessfully. I tried it no further, but it seems
that this attraction has not ceased, and
I

I believe it would continue as long, as there remains O, which diminishes gradually. whilst there is any left. It never ceases to attract the universal air.

i:70. The Author's Experiment
on O.

I have made the same Experiment on the mother Liquor of O.

After having, by evaporation Separated all the Orons Crystals from it, filtered and concentrated the Liquor, I let it run for deliquium exposing it to the A, has filled my liquor, coagulated and liquified it again by attraction, and proceeded as I did with the mother Liquor of Or and of Sea O, until there remained no more, faces in the filter.

There is this Difference between this matter proceeding from the mother Ldg: of O, and that of Or, that the Residuum of the mother of O, when distilled without any mixture of Bole, Brickdust or Clay, there remains, after the air is distilled from it, a metallic mass, white like milk.

From this, if you make a lixivium of it with V, you obtain a very White O, which is

insoluble

: the Concentra-
tion of the
mother of
Liquor /

fusible like wax, and being exposed to the A flows into a Liquor, much sooner than Θ off.

After having distilled the α , I took this fusible wax & exposed it to the A, first to coagulated and dissolved it so often, until no more pieces remained in the Filter.

Now I cokobated my distillations upon this salene Liquor, and distilled a α from it again by a graduated heat.

There remained a snow white Θ, which I exposed to the A, and it became a Liquor, which I filtered, upon the Liquor I again cokobated my α , and distilled it from it as before. Thus I proceeded with the remaining Θ which diminished at every distillation, exposing it each time to the A, to be reimpregnated with the α made so thereby purified, cokobating my α upon it, until all the fixed fusible Θ had passed over with the α into the Receiver.

The Operation is performed in a glass vessel.

Its Virtue and Use.

This animated us, as well as that made of
the native liquor of sea & , dissolves C radically
without the least noise or Ebullition , and
comes it over the alembic in a very moderate
Steam.

It is remarkable, although a common sort of O
dissolves & quite & easily and not C;
yet this sort of O does not dissolve & at
all .

I placed some on ♀, and the ♀ became as
black as Ink in an instant, and puffed
up in the bottom of the glass, exactly like
unstinted ♀. when you expose it to the A.
afterwards the ♀ tumbled under into a
& of it self, without mixin with the solvent.

Let our modern Philosophers reflect on
these phenomena, as well as on this quiet
soluble & power of C, not equalled by
a corrosive No, which cannot carry the dissolved
C over the alembic; whilst our C dissolves &
dissolves it radically, and volatilises it in-
stantaneously, leaving a small portion of
the C in form of a white &, which & our mu-
strum does not dissolve.

I will not say any more of that operation

I made on the Sea V. were found to a Mother Liquor and portion I set up th. which I prepared exactly in the same manner.

The Curious Lovers of our Science will find what more than I have written, if they have patience.

I must not omit telling you that an ounce of Sea V. can make Butter Milk about 14 gallons; it yields no more than one pint of mother Liquor, after the separation of all the Crystals and Concentration of the remaining Liquor.

There are few people that would imagine, that sea salt crystals are to be found of all shapes and of so many different qualities!

N.B.: we may then safely take it, for granted, that in the Ocean, potassium Eros contains Sulphur and the first composition of the variable cold & other ~~heat~~ is to be found, this is confirmed by Doctor de Walling who says in many places of his works that sea O. containing this mother liquor, is the mother of all Salts, and that the urine of 2 or 3 of the Philosophers is converted thereby, and this Doctor has demonstrated by Experiment, consequently, has rendered us an eminent piece of Service! This

This is not a trifling prove; says our pro-found Author; to confirm what the true Philosophers have written, that Sea & or reather Sea^V is not only the Root of all the Salts, but also of all minerals and metals.

I. So is O; They both come from one and the same fountain, they are Trees which have their Roots in the A and their Branches, Leaves, Blossom and fruit in V and V^T; /

Therefore, says the Abbot, that fat and dry liquor which remains behind after so many crystallisations deserves to be called the first Essence of Salts and the very Central life of the Element V! I: undoubtedly! :/

Principally, when after several resolutions and liquefactions in the A, that mother liquor becomes still more impregnated with the universal a. of the World, whereby it is carried through fermentation, occasions by that same universal a., to its last Return to its first universal matter.

Let that matter be distilled, as I have done, but do not sophisticate it by mixing it with Boile, Brickdust or Clay, but distil it entirely see Sc, take pains, and cause its own first O to come over with its own way, as I have taught you the proofs very

faithfully

justly over a drop of the mother liquor of O; and you will rejoice to see, what this glorious Solvent can do upon O.

With respect to S. S. a G. & a tub of water
taken from O so lately as today, a tribe
~~the co. of~~ ^{the co. of} O, digesting in either liquid.

^{gramme}
succum potabi-
le of the ancient
Philosophers

I do not assist but more who want to
perform their philosophical Experiments in an
humble way, will condemn my long & tedious
process! but they know that they are no Phi-
losophers but Sophists & do not deserve
to read what I have here revealed!

I conclude and desire the true and faithful
Philosophers to fix into their minds, that no
natural resolution nor natural putrefaction
or Degradation can be made but by the Uni-
versal which resides in the A; volatile
succum senna Ferum f. tab: Smaragd: Hermetius:
and ^{that} Operation which is called Fermentation
and putrefaction, the only Key to Regeneration,
is nothing but an operation of that same
universal A, wherof I treat so often in
this my Book.

Thus far Abbé Rouffscar.

Extracts
from
Seventy nine wonders of a certain Subject.
Gotha 1725 - 8vo.

1. On The Singing power contained in
Peacock-tail Native Bismuth ore
 2. On the Works of the Adept who spoke
to Helvetius at the Plague
-

a few sentences from
 "70 Wonders of Creation &c"
 Gotha 1725.- 8^o

318. Our Subject is a deer and is the second. Said native Bismuth-Ore
 from the pencil alone, power of the 2 mundi dwelt
 here in animand A. so those means concealed
 identically in our Subject and many others it is
 easily to conceive how the Ap., when such animated AB.
 A is first in air and a living corporal particle
 in the world is deer or not like light & fire.
 we find that by our Vision and a spirit in AB.
 the Ap. whereby the material body is rendered
 swift and exalted, accordingly to the White or Red
 Servant.
 319. And the 3^d, the native deer I have described
 is come. the Oryx emayor or enveloped in a purple
 Cloak with a crown being, as the Friend
 of all the Gods.
 320. The 4th. Oregon is the 1, whether we find it in
 A, Bismuth or in Sanguine or Cr.
 321. Athenaeus Herophorus, a learned Jesuit author
 in the Indies a physician, who did extract with
 salt of sulphur in wine from Bismuth-Ore
 a white O, which he made pills, and always
 cured syringue people in a day with his pills.

170

Sayings of the author
concerning the Works of the Adepts that
spoke to Helveticus at
the Flague.

1. 52. The Copper Smith that conversed with Dr. Helveticus,
has left us a great Light, which it is better to follow
than the long and tedious Pro hum da.

In this very short and violent way are hidden
much higher mysteries, in respect of Corporeifying
the anima mundi extract'd from the A by means
of I. during the Operation.

1. 53. Every true adept knows what I mean to insi-
nuate here.

You see, how the other wise invincible O is
in this process opened, Destroyed and rendered
irreducible, Seminal, diffusive and tinging, by
means of our 3 Fires.

1. by this it appears that the Copper Smith has
mad use of O and of a Key to destroy and
vituperate it!

1. 1. 1. 1. A is the Elementary A, kept up by char
coal or Wood; this is the magnet to attract & still
more of the universal A out of the A and to cor-
porify and fix it in the Subject.

2. The 2. A is a metallic A, and is the philosopher's
A of O or D. as you like to call the one or the
other which is combustible in the A.

3. The 3. A is a magical A, and is the philosopher:
Subject or our Mater; the Sophic ♀ in Via Siccata,
which

which has a power to burn O or D and to bring it to the last degree of a linging Glass.

55 It is wonderful that this short way of preparing the philosophical Op has so long remained an impenetrable secret, and is so little taken notice of.

Sendivogius *** in his Novum Lumen calls it Via regia or a Royal-path, by which one may walk very safely —

56 To oblige you, Note. That O, although Vitrified, stands in a proper state in fusion, and has no Dross; if the fusion of unox is wanted. We have seen curious fuses Philosophic vitrified O by means of a large burning glass, which Solar glasses do not do; they do not melt into vessels, they disintegrate with us and called on at an exposition. We left them in the dark, but are willing to tell you that the philosopher's ♀ is the subject that gives access to such Vitrified O, say the philosopher's ♀ has power sufficient to vitrify the O, which power proceeds from animated things.

We have known an ingenious young man Smith at Newbury in the year 1640 who made a first class of glass wherewith he melted O, and the O was destroyed by this glass and became a glass. With this glass he turned D into fine O.

Every metal commutes a particular part

*** Sendivogius says it is called steel, or thick iron and weighs the 180 lbs. and adds. if O is 11 times mixed therewith, it becomes invincible to death, comes to you, the philosopher's ♀ commutes and brings forth a Child &c. See your Msc:!

Colours to common clays, according to the nature of the
Lining ♀.

2 gives yellow, yellow-brown, - red and other Colours.

4 — pearl-grey.

5 — a ruby Colour and green.

6 — green and blue.

The desirous poisonous Cobalt-ore gives the
most beautiful rays almost every Colour, so does
Bismut-ore.

2: 67. When metals are vitrified, there are the beginning
of real Structures, but such metallic glasses must
be made irreducible.

3: 58. We have known a Laborant, of the name of
Johan Hauptman, who extreated a light body from
common 2, and in 6 hours time made a linning me-
dicine thereof.

This man also knew to make a green glass
of ~~2~~, which when projected on melted 3, gave
him plenty of fine O.

An unknown Philosopher anonymous writes
thus of ♀.

2: 77. She ♀ extreated from the Scoria of ♀, fills
the purse with O.

Who soever knows how to kill the ♀ of Metals,
i.e. to destroy metals radically, he knows
also this our art.

O beautiful Greenness in the Kingdom of ♀!
where is thy Equal?

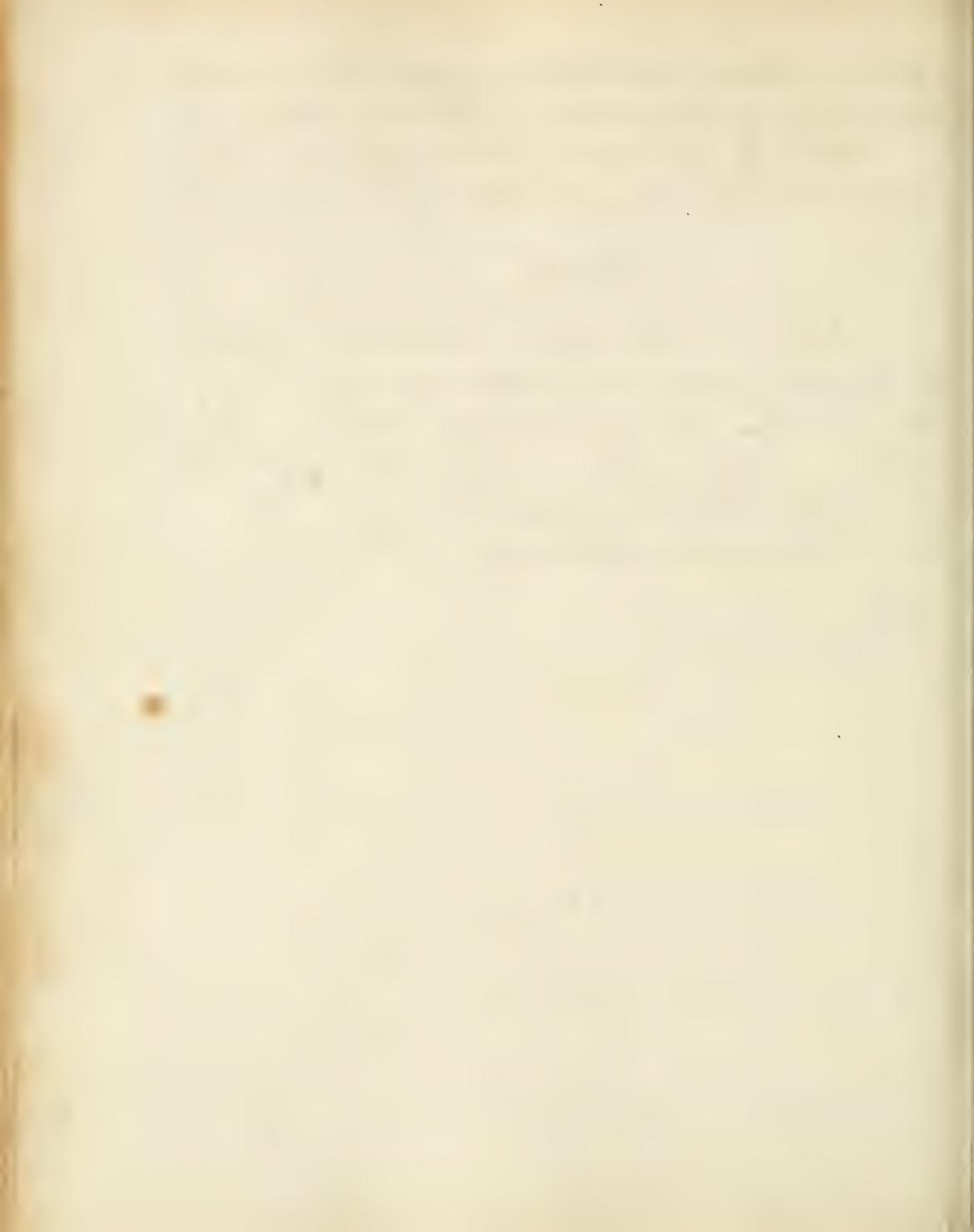
Thou art first killed, then reaped, then added
2: 99 when glass is projected on ♀ in fusion it becomes to
red first, and of a most glorious green afterwards,
if you continue to project new glass into the Ⓛ!

"to D in fusion, and Thou givest it a bright
Splendour of O, which no F can touch.

"But do not attempt to work on ♀
with arsenic or you lose your time!"

Finis

1. I think the above sentences from
the Gotha book of infinite consequence.
The author seems to have had as cor-
rect an idea of the nature of vital A
as we can boast at present from the so
called modern discoveries S: B:/



EXTRACTS
from the
CONCORDANTIA CHYMICA
and
Collection
of 1500 Chymical Processes
of Johann Joachim Becher M.D.
Imperial Private Counsellor.

Halle

1726 - 4to.

Translated in 1797.

Contents

The truth of the art
A process
Zuotarian from Theophrastus
Hegorius's Process of the Philosophical Swan
Lepireni's Process

HERMETICAL EXTRACTS
from
BECHER'S WORKS.

Concordantia Chymica. p. 176

If you desire felicity and wish to obtain a blessing as God lives eternally, there is one subject in the world, which is called the Stone of the Philosophers. It is indestructible, & contains both White & Red. The one is male, & other female.

It is called animal, vegetable & mineral such another subject cannot be found anywhere.

It has an active and a passive power, a dead also living substance & possesses within itself a spirit and a soul, though the ignorant look upon it as a vile thing.

It contains the 4 Elements in its bosom: it is every where, is present in all places, and

is commonly professed by all men: it is bought
for a small price - one pound for a penny.

It ascends of itself, grows black, descends &
becomes white: it increases and decreases.

It is a thing which the ♀ produces.

It descends from above: it grows White
& Neo: it is born, dies, and resuscitates, and
afterwards it lives for ever. By many ways
it attains the End.

It is a modest and strong soul and
is malleable.

A Process from the Concordantia Chymica p. 177.

Whosoever would obtain the Stone of the
Philosophers let him not search in vegetables
or animals; in ♀, ♀ or metals; in ♂, O, Θ &c.
nor in 2, 4, 3, ♀; nor in ♂ or ♂

Style or Chaos does all: it is inclosed in
our fountain of salt - the tree of Salt & Luna,
called ~~flas mellis~~, the flower of honey.

It is ♀ and ♂: the ♀ is volatile - the ♂ fixt.

One does not operate without the other: both
are from one root, and possess the powers of
all the metals, yet it is not dug out of -
the

of the mines; where our matter is found, are never any metals, except in poison in our Styx, well known by Homerus; this root has a black root, the T. is green, white and blood-red; the Soil stirring, showed this herb to Ulysses to preserve himself from the force of Fire.

It is also called the Solar Root, well known to the Wise, and is metaphorically compared to the Sun; it is likewise called Uroth, or ari, the Mercury of the Philosophers, Adrop, and Anatron, Saturnus.

Saturnus rules the Earth, which is compared to our subject; The Subject is the red T and red Lead, despised by Heros; This is also called the Red and Green Lion, and Terra Adamica. This is an Extract of whole Nature; out of this mass or red Earth the Almighty God created Adam. Our matter is also called Microcosmus; learn to know Adam the red Earth, which we call the first matter. Now we come to

The Preparation

Run the lion with great courage and take its Blood, the Spendor of C, separated from the Centre of the Stinking T.

Dissolve this T with great Care, and separate the

the dry from the moist, that is the V from the T,
the volatile from the fixed;

V and T 2 visible Elements contain A and T
invisibly. If you want your work to come to a
happy End, marry the Woman to the Stork and
because Nature loves pure coition in Nature,
and wished the union.

The animated ~~ur~~ dissolves the body, and the
body coagulates the ~~ur~~; It is our ♀ alone, or
when it ~~is~~ joined with stone; one ♀ of itself be-
comes black, green, white and red; is himself
the Prometheus, the God of the year, who is
caught in a Strange manner, dissolves and
coagulates itself.

Phenomena during the Digestion

a Wonderful Reaction takes place amongst the
Elements, and V covers the whole Earth, and black-
ness takes place. In order to dry up the humidity
contains a gentle Heat and God will create a
new Heaven and a new Earth, which is the
Paradise, ruled and regenerated out of our
ashes; and is become a true Salamander, who
lives in the A.

Theophrastus

Theophrastus

179 Concordantia Chymica

Take a fixt substance, or thy Labour is in vain.
learn to know this only Thing;
dissolve, Coagulate, dissolve the body, and bind
the parts. And Thou hast the art; volatilise the
parts and fix the volatiles, and Thou hast the
Art.

Concordantia Chymica

a Curious Process written and Worked by Father
Glyconymus a Franciscan Monk.

: If we could discover the object the process itself
seems to be very simple and merely an operation
of Nature and not expensive :)

Process of the Philosophical Wan.

Take the Bird which is not unlike a Swan, i.e. in Colour
dressed in White and pure Roots, flying from
its Supreme adrest Seat without wings,
is its mother, which before it had generated
before out of its own self.

Mind well the Time of its Coming, which
happens, when VS and III receive Phœbus in
their Houses, i.e. in December and January;

his Expiration
were the Specie
of an Epsom with snow;

in their Houses.

Take that Swan without touching it with your hands, and inclose it in a wooden prison, taking care that the cold Wind may not hurt it, but when Phœbus will have the Fisher³ behind him and V before him / i.e. at the Entrance of Spring / then take the Swan out of its wooden prison and immediately cover it in a Linnen rare Towel, where its white garments will be stolen from it. / the subject will change and become black.

For that reason the Swan will be sad and by weeping will shed many Tears, until it exhausts its life and come into a Mountain of living F. / the total dismemberation of the subject /

The body of the Swan, during some space of time, will ride about in the mountain out of shame, because it has lost its white Robes.

Therefore the Swan desires to be born a second time and to be dressed in a new white shirt and a purple Robe, and wishes to be crowned with Crown of O, that it may become a King / a fermented Th. / ..

whilst Phœbus expands his rays from or to the N.E.; or the Swan will be separated from

from its m^r, and resting in its grave, must be
left there to putrefy.

The sign of this putrefaction is, when the
Body of the Swan is surrounded with the
blackest Colours of the Raven.

After this, the Swan's Body longs to
be humected by its own m^r, that it might
be washed clean, and fed with its own blood
until Phabos shall have enlightened the
Month of II and 60: during May and June:
when at last the Body of the Swan receives
its own m^r again and a new Life, and puts
on a new white and decorated Skirt: Then also:

The S^r of the Zodiac now killed by Phabos,
sheds his Blood, and a few drops had fallen
on the new white Skirt, and became thereby
as white as Snow.

: The Sun going out of Leo in August, the per-
fect white Robe was obtained:

When Phabos saw this that the Skirt was not
soiled by the blood of the Lion, but on the contrary
was become more brilliant etc: : Phabos sent
the heavenly Virgin M: that she might kill the
Dalliance: L: with the Lions Blood, and therewith
stain the skirt all over, in order to convert that
white garment into a scarlet Robe. : Phabos:

Which red Robe Phabos proposed to send to
the

the King by the M^g and A.
When the O is in & the Red medicine will be completed;/
This operation of the incombustible Swan was
written and absolved by Father Hyeronymus
monk of the order of S^t. Franciscus. A.D: 1498.
aged 86 years.

Finis.

Becu. Concordia Chymia. 1520.

Seruita N. d'Esprez, which he communicated
to the Emperor Rudolphus.

Emperor
described what good power there is in the salt anatrop
is a power
in all the or Dunck, ancient and modern Philosophers
of Au: have frequently mentioned, and as that Salt is ani-
qstus Elec. in the year
1580. 1580
salt metallic &c, for that reason it exerts a
salt metallic &c, and Vegetable substance
and the whole Earth is filled with this salt, so that
nothing can grow without its power.

If it is calcined by the help of a fire, it becomes
a Lion which devours all things, and by its great
power drives them into a new Espace.

This mineral Earthly Salt, when it is reduced
to a t^r, it is compared to an Eagle, and is called
a ro, because whatever causes a fume or vapour,
is called Mistery or a ro. There, one

Therefore this Salt is a true Mercurial salt.

Who Salt is inwardly a true Δ , although outwardly cold and cooling, therefore it is also called A° , because A° is the life of every Thing. When this A° vanishes, the Seed of substance is more hind, as we may observe that in animal, Vegetable and mineral substances.

There is in this Salt a sixt principle, and is in its own nature a Body, nay a Spiritual Salvia Body. It follows from thence, that in this Salt there are 3 principles, viz: A° , V° , Θ , i.e. stima, or, Corpus, and these 3 are concealed in the 4 Elements, which are also plainly con-
spicuous in this Θ , viz: Δ , A , V and V° , and appear by Separation and Reduction, therefore the Al-
chemists have called it a stone, containing the 4
Elements; They have chosen this Θ for the true
master of the Stone, and have called it the
first matter, because they make use of this
leucographical salt as a key to open O or D, so
as to become a Quintessence.

Pearson Rosenstein says in many places of
his Work, that no more is wanted for obtain-
ing a D than a fit Menstruum to open O
or D centrally and naturally, to purify the
same and nature herself well regenerate and
perfect it:

Process

Process

Show the Saltation or Durech is to be prepared and volatilised, so as to become an opening all penetrating &, where with the perfect Bodies may be unlocked, to become Tinctures.

Wherefore take the Operation or dark, q. 8.
purify it, until its Crystals become perfectly transparent.

Weigh 4 to of this and powder it in a Stone mortar, then take 7 to of potters Clay, of broken unbapted vessels, reduced to a powder and sifted. mix the 2 Ingred: in the mortar. Then putt it onto a roomy well Coated glass D, which bury in the ♂ pot, and apply to a very large Balloon- Receiver, which putt carefully to the D.

Now light your Δ and let it be gentle and gradual, during 8 and 10, beginning early in the morning, until all the White and grey are come over;

When you see the red or vapours come, take the balloon away with the white or, and apply quickly another very dry Receiver, and rub quickly with a stroke of Linen and paste,

and thus you will obtain the red vapours.
Now incase, and a little to force all the
O₂ out over, and give a still stronger heat
the 3^d. day, when no more does come over.
It appears plainly by this, that a red m.
of O is made here;

Let the air cool and rest 24 hours, then turn the
vapours off, and pour the m. into a large bottle
with a glass stopper.

Thus Mercurial Δ or Sulphuric δ is the key
to our art.

Composition

Take 2 $\frac{1}{2}$ oz. of pure O, beat into thin leaves, which
put into small vials with a pair of scissars,
put them into a destilling globe, and pour upon
it of your above prepared m., so as to cover
the O 2 fingers high. Shut the globe and set it in some Heat;
Note that your m. must be acuated with its f. it must
own fixt O in the following manner. be an Th.

Extract the fixt O with Boiling V out of the O
remaining in the D, and clarify it well.

Then dissolve 2 $\frac{1}{2}$ of your fixed O in 4 $\frac{1}{2}$ of
your m. or 1 of your Glass bottle, put the So.
bottle into a small glass D, and distil the
m. over, and in 2 or 3 Cohobations all the
fixt O will come over with the red m.

f. 63
over,

This m. dissolves the O radically.

4 $\frac{1}{2}$ of m. will not volatilise 2 $\frac{1}{2}$ of fixt O.

But 3 parts to 1 will do lik f.

f. By different Cohobations:/

When your O leaves are perfectly dissolved, which must

* be done in a digesting glass with a long neck, then pour
the neck must be sh. of the glo. the O solution into a small vials tube, which place
be stand in over a Bain: Mar: a glass or alembic on the bdy and
a simple about 176: a Receiver, and distil the rx: from the O, and the
most fixt spirits will adhere to and remain with
the O, whilst the most volatile let it stand and come
over. As the dissolved O becomes heavier, and when
you set it in a cool place, it stands like a red
Butter.

Now, wash over your O, such as has been accu-
red with its own fixed O, and distil it from it in
Bain: Mar: as you did before.

Repeat this with fresh rx, until the O has in-
creased in weight from 2 $\frac{1}{2}$ to 3 $\frac{1}{2}$. Then it is
enough.

This solution of O is, over a gentle heat, a red
fixt Butter, of the colour of a Star. iron Slope;
or, marr gold, reather deeper, but in the cold it seems quite
hard. or Stiff.

Now as you have made your O ponderous
in the above manner and impregnated it with
the universal rx or A, you must now wash
or purify it as follows:

Purification

Purification of the Solar Solution.

Take a thin V and pour it upon the O, so as to cover it 2 Fingers high, and the solution will be diluted in the V and will look of a O Colour.

Let it stand 24 hours, then pour it off, perfectly clear, in Case there should be any Impurity at the bottom into a small clean and dry glass bottle with place over a Pepper Bath, apply an alembic and receiver, and distil the V gently from the O, until it remains like an ∞ of a deep Orange Colour.

If it should not be perfectly clear, this same operation must be repeated, until it is so.

Take it from the Bath, and it will stand unquainted like a red Butter.

Digestion

Now you must have a double shirt, where the neck of the upper one is crooked in the neck of the lower, and of such a size, that only the $\frac{1}{2}$ part of the neck is free; and so do of the lower on the points. Then, set your shirt in a large furnace and let your heat be as gentle as possible, and in the space of 30 or 39, the white substance will be a O coloured V, which will begin to ferment and be more darker from day to day, until it is as black



we do so, and does sweep the sinews very
badly through the Tornings of the necks.

Before it is quite over i. e. if it ascend ⁱⁿ and
descend again. This blackness lasts 40 & or 50;
continue the gentle Heat, until it dries up and
becomes White. After the White is congealed
the Heat is increased a little and continued
to Redness. Finish the process as nature requires
it.

Firii.

The above process must be compared with that in
Gibby's Chemical Works p. 31. if it is true that
Sir Kenyon had a t. of O, for 1 t. put in the glass.
p. 32, then this process may be true also as they
are both worked with an Vp, wherein is \pm and alcali;
Consequently Abbe Roux's process upon the
mother Liquor of O, or the Solvent prepared his
way, may be treated with fine O exactly in the
same manner as this process of Lepirini,
tho' I like Abbe Roux's Solvent still better
than this :)

I believe Lepirini's Digestion must be ex-
tremely gentle, not above 90 or a 100 Degrees
or the Ether in the Vp will soon burst the
glass, which is double for the sake of giving
more room to the Expansion of the animated
highly elastic & there is contained. / The

The author calls his Solution of O a butter, which however it is not, as it is yet perfectly fit in the Rx: b: & I do not doubt that during the ^{by Reaction} so the Division the 2 and clear in the Rx are safely capable to open the O radi-
eas, and centrally and then of course it must
die and putrefy, and Nature i.e. the uni-
versal or Natural and without will certainly re-
generate it.

In the room of distilling the red or of O, I find a common Quad or of O might be bought, and carefully rectified in a gentle heat, making use of the red Vapours, i.e. ♀ nature, alone. ***
Then I would rectify a Common or of Sea O 2 or 3 times, and this done, mix the 2 rectified or. in equal quantities, and you have certainly a most admirable Rx which is as red as a Ruby; I made it once in this manner.—
We cannot ascend more universally, but in the mean time corporal and palpable, than to O and Sea O. Then if this is practicable, as it seems to be from Sir Henelion's process with O and Rx. p. 31, there must also exist a short way with O, Sea O and O in the Rx or with O and O without O, to procure a universal solvent or key for O in the Rx.

*** Secter tells us in his Phisica Subtilissima,
and Habl repeats it that O contains about an ounce the ♀ natura,
and Sea O the one oz lignit as the first principle of ♀;

: Mr. Pott a pupil of Stahl, tells us, that if you pour Ether of Ox upon a Solution of O in Rx. and set the glass in a very gentle degree of heat, the O separates the Rx and ascends into the Ether, which does not mix with the Rx. One Mons^r. Macarty at Paris made O medicinal by this process, and got a vast deal of money by this kind of O^mpotable, as it performed some very great Cures - This has happened about the year 1750 until 70, when Macarty died at Paris near a 100 years old: I have this fact from a French Gentleman, Count Lauraguais, who was in London in 1752.

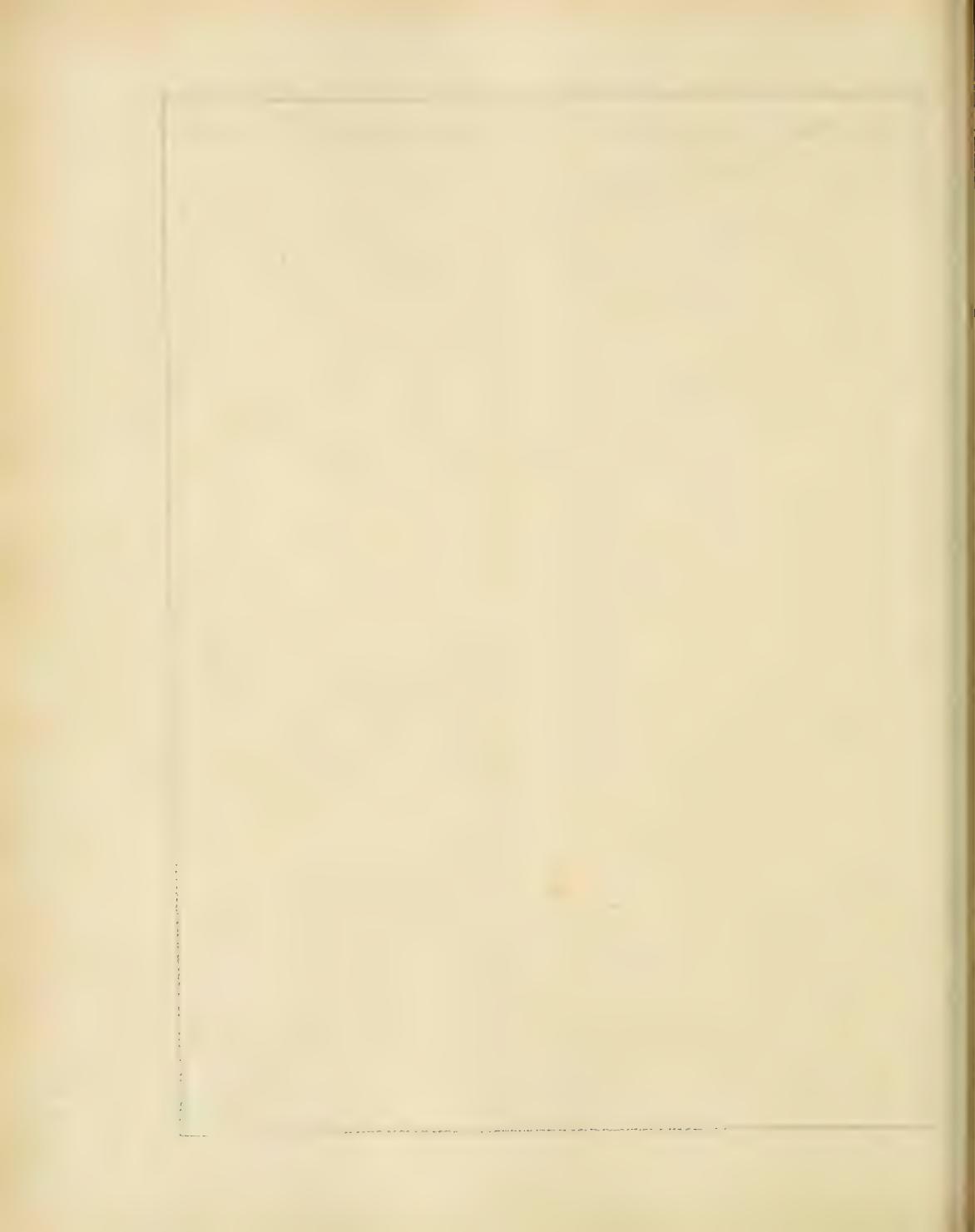
Nevertheless I do not deem Macarty's potable O, a regenerated O, by no means.: !
A thought occurs to my mind concerning the foregoing Lepereire's process, and perhaps it's a good one which Experience would discover.

I would begin by having an Rx. of pure O by the Vulnus of Paracetum as is taught by Monte Snyder in Digby's Chymical Secrets p. 16. in order to obtain a O^m Ox, which will be of a O colour and transparent.

This I would treat with a good Rx, as Lepereire teaches in preference to O in Leaves,

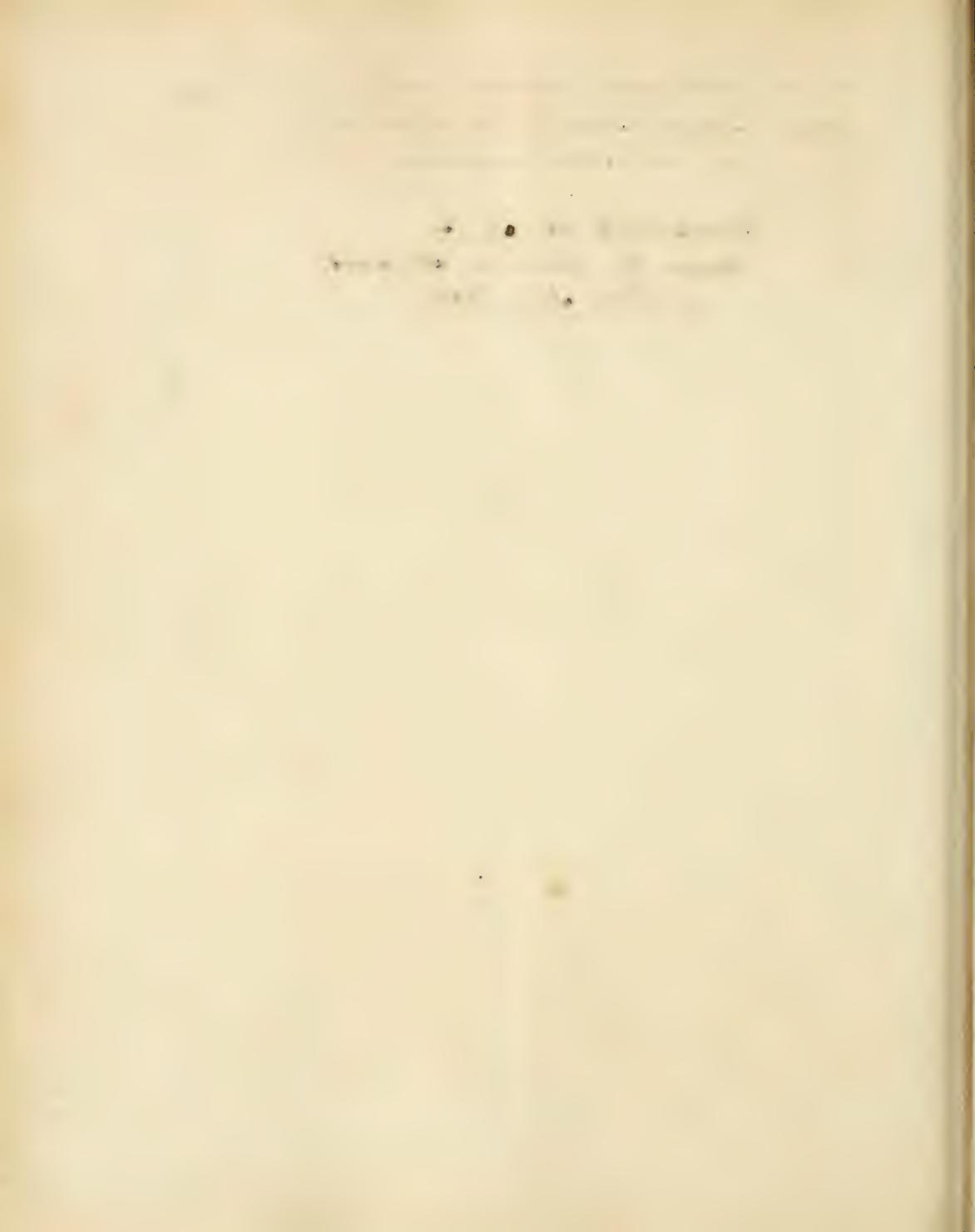
as a Solar Dr is already opened by the Fishmen,
whilst O in Leaves is quite corporeal and polished
up.:/

Finis.



a particular process on D
from Baron Kunkel Von Lowenstern
his own Hand writing

translated by J. B.
from the German original.
London July 1805.



a particular labour is graduate given D into
C has been communicated to Baron Johan
Kunkel von Löwenstein in the year 1667
the 1st May by H. Berg: R. Vogt. and
the process is written by Baron von Löwen-
stein himself.

If we are to believe what the Baron says him-
self in his Laboratorium Chymicum, that
a real singing Medicine is easier to
elaborate than any particular; that he
himself, whilst in the Laboratory, the
Sold-House of His Elector: Highness of
Saxony, at Dresden, endeavouring to recover
what had been lost, but possessed to its
full Extent, by Augustus prince Elector w. 1580,
His spouse Anna and Their Son Christian
Christianus a. 1590. instructed by Sebald Schwartzer,
had never been able to establish a single
gainful particular, worth pursuing, although
he had seen the possibility of a real trans-
mutation of D and E into C, not once, but
hundreds of times, until he succeeded in
elaborating a process upon Vitriol, one
of the easiest of Sebal Schwartzer's
processes; and, full of Hope to recover
the Art for the Count of Dresden, he imprudently
used the whole quantity of the obtained
Op.

Ap. in projection, and transmuted or fix'd
48³ 8 March. 1646. of fine D into pure C.
4.4 in the presence of his kind Prince and
19² 9.12 several respectable Witnesses, so that the
L. 201.12 Fact is undeniable; He says that his
fixt and fusible Triniture, after fermenta-
tion acted only on 10 parts of D; that
full of Joy and Expectation, he expended
all what there was, thinking to recom-
mence the same, seemingly, easy process
in a larger Scale and further to mul-
tiple the Triniture in Infinitum.

Through this success Johan Kunkel was
Baronised and made Baron von Löwen-
stein, but he laments that he never
could succeed in elaborating that same
process upon Or, ^{a second time,} and was at last obliged
to give it over, and never could discover
the reason of his failure.

If this present or any other particular had
prov'd any ways lucrative, it would have
been worked and continued at the Gold-
house, where in Kunkel's time no evad-
was done, except what proceeded from this
single process on Or, as the Baron himself
testifies, nor has the Court ever since perfyed
that Divine art so fully known and suc-
cessfully practised in these years 1580 to
about

about 1600, when by the death of Christianus
Prince Elector, and successor to Augustus,
the art totally vanished unto this day,
and the Treasure left by Christianus was
lavished and squandered away by a Regent
or Administrator Count de Brueck a
debauched and bad man in every respect,
and who hated and suppressed knowledge
and Science. So God had given it to the
good and will inclined, but took it away
again from the bad and evil inclined.
I have no opinion of this particular, it
may show a possibility and fixation, as
many hundred particulars of the Baron
have shewn, and if any thing had proved
gainfull or profitable, it would have been
pursued and continued.

In my opinion every profitable particular
must proceed from the fountain Head, i.e.
from a well animated Sophie & whether
running or viscous in forma Butyri, it
does best signify; wherein the D may be
dissolved, tinged and fixt and united insepa-
rably with a Sophie animated tinging & per
minima, and then when fixt, it reduced
or melted, must become C in the E.
Such a process you find in Urbignus,
in Rustanus, Engel, Dorothea Walliekin,
and

and to such alone you can trust, I mean
to say, you must have a tinging Sophie
animated & fit for the great work, fermentated
with fine O ; it do urbizery. In this, by way of abbreviation, you may,
without doubt dissolve and digest fine D ,
till a Luna Cotta, gradually into atoms
of fine O , and to prove what I say, con-
sult Ripleys Bosom Book, Trustanus
Angel, Wallichen & Philope Pinea and
Gardley; wee gradating Liquor or Oil
can give a particular abbreviation but
a well animated Sophie & nothing less
will do, believe me. S. Balfstrom.

: now I proceed to the Translation of
Kunkel's Msc: as follows: :

Anno 1667 the 1st of May.

H: Bero: M: Vogl. / These particulars/
copied in Kunkel von Lewinshorn's own
hand writing.

N^o. 1. Rx. Mell fine D by the blast (the quan-
tity was 2 Marcs 11 Loth 2 quint)
i.e. 12 $\frac{1}{2}$ and $5\frac{1}{2}$ $\frac{1}{3}$ and 2 $\frac{1}{3}$ Troy Wg: /
1. or $17\frac{1}{2}$ $\frac{1}{3}$ and 2 $\frac{1}{3}$ Troy: /
whilst it melts putt to it finely powdered
and

and Sifted Riddle i.e. Red Chalck, This
is a ~~real~~ mineral, but powdered and Sifted
Lapis Haematis is better richer and purer:/
/: This is a fault, why not take the best one?/
if ~~it~~ be wanted?/

The riddle powder you must pour on the
melted Δ a fingers thick, and now cease
blowing, but let it stand in a quiet heat and
let the Δ die away and let it grow cold.
repeat this operation 3 times, and you have
obtained the purist Δ possible, by this operation;
I ordered this Δ to be flattened or milled
and therewith I have proceeded as follows.

The 2. of May.

2. Of this prepared Δ , as has been indicated,
but in Slips or Shreds I took $6\frac{1}{2}$, Tutia
Alexandrina $\frac{1}{2}$ an $\frac{1}{2}$, Lapis Calaminaris
Ruber $\frac{1}{2}$.

i. note. There, that the Tutia is always adul-
terated, except you have it from Alexandria,
but as the Tutia contains the Zincish
principle and is so seldom to be got
genuine, I advise to take slings of
Zinc at once, the Calaminaris is a
Zinc ore not actualis but in potentia,
because it is the principium Zincosum
which is wanted here; Tutia and Cal-

i. Blende is a Zinc ore actually;/ mi-

minaris make the common pale tinged brass, whilst Zinc converts the G into a more beautiful O coloured metal called princhbeck; therefore your Calaminaris must must be of the Red Sort, that is rich in Tiniture.

In the room of Tutia and Calaminaris you may safely take Zinc in filings; now stratify upon D Shreds with the above mentioned Ingredients in fine powder and mixed; alternately, D and E in a roomy C , and cover your Strata with powdered Venice or German Glass; which contains no Lead; cover the C , which is not to be buried, place it in a windfurnace, and let it melt gradually; then uncover the C , and with a red hot iron wind the melted glass out, which remains White.

/: a sign that it did not flow long enough; cover your D with fresh powdered glass an Inch thick as before, cover the pot and let it melt again and stand in fusion 12 hours, then take the C out and let it cool. beat the glass off from the melted D with a hammer. This glass is as black as pitch, having flowed so long upon the D; and we found a few globules of D mixed with the glass.

This

This 2^d. glass is bitter than the first, preserved
in this 2^d. glass.

Let your D be milled or flattened again
as thin as a playing Card, and cut it
into shreds.

When we weighed this D we found 42 Loth,
i.e. 21 ounces, which we putt into the C at
first, with Tuthia $1\frac{1}{2}$ $\frac{1}{3}$ and $2\frac{1}{3}$, and
Lapis Calaminaris $3\frac{1}{2}$ $\frac{1}{3}$.

There is an Error in the process, as at
first they took but $17\frac{1}{2}$ $\frac{1}{3}$ and $2\frac{1}{3}$ of D,
which they purifed with the powdered
Ruddle;

Of that purified D They, but $6\frac{1}{3}$, of
Tuthia $\frac{1}{2}$ an $\frac{1}{3}$ and of Lap: Calaminaris
 $1\frac{1}{3}$; to reconcile this D'll give you the
more littoral Translation:

He says, we found the same Wg.² of D
in the same proportion as we used it.
at first of 42 Loth, i.e. 21 ounces, with
Tuthia $1\frac{1}{2}$ $\frac{1}{3}$ and $2\frac{1}{3}$, and Lap: Calaminaris
 $3\frac{1}{2}$ ounces. If you can reconcile it,
so much the better, I can not. :)

3. The 3^d. if may.

detonnaire O and $\frac{1}{2}$ aa; of this flux take
3 parts and 1 part finely powdered and
sifted

white River pebbles; put a C in the wind-furnace and let it become Red hot, and project gradually of your flux and ~~the~~ pebble powder mixed together, into the C, which covers, and let it settle, then ~~project~~ project a spoonfull more and let it settle, and so continue projecting the mixed Massa, until it is all enclosed, then cover the C, and let the Massa flow thinly for $\frac{1}{2}$ an hour, covering the C with Coals, then pour it out, and reduce it to a powder.

pour warm & upon it gradually, until it is become a thick fat oil; put this into a glass bottle and a Subtil & will settle on the bottom; pour the clear oil / Oleum or Liquor Silicis / gently from the fons & into another bottle and keep it for use.
N.B. The Vitrum Silicis, before it is powdered, is of a Greenish Colour, like a Serpentine stone, more opaque than transparent, and dissolves or becomes greasy whilst you powder it / by attracting humidity from the Air / It dissolves almost, whilst you powder it.

I determined 0 and $\frac{1}{2}$ aa, and of this flux I took $\frac{3}{12}$, and of the powdered pebbles $4\frac{3}{4}$.

Now take of your Clear Oleum Silicis, as much as you have clarified, and 3 $\frac{1}{2}$ oleums Vitrioli desphlegmata. put 2 or 3 $\frac{1}{2}$ of your Liquor Silices into a large round Receiver, and pour very slowly and ^{care} slowly from 8, 10 or 12 drops of your rectified oil of Vitriol into the Receiver upon the Oil of Pebbles, which makes a terrible hissing; and as often as you have dropped some of the oil of Br into the Receiver, shut the glass with a Cork, and wait until the Effervescence is over and the elastic vapours are settled, and in this manner you must continue dropping the oil of Br into the Oleum Silicis, until no more Effervescence is caused, and the 2 Contrary principles are peaceably united, then shut the Receiver and set it in digestion in a gentle warmth for 24 hours and the liquor is made.

Divide this ^{Liquor} in 3 equal parts in 3 different dissolving glasses  so that at least half of the glass remains empty.

The glasses must have glass Stoppers. In one of them I put 1 $\frac{1}{2}$ $\frac{2}{3}$ of my thinly laminated D Shredds; as the D has been prepared N. 1. and 2. Let it stand 14 6° in gentle Digestion, then take your D out of the Glass, what remains to be done will

will be taught here after.

. Natura

Having mixed the Oil of Dr with the Oil of
Lents, I set it in digestion on the 3^d of May
at 6 o'clock in the Evening, and on the 4^d of May
about the same hour it remained clear,
and then it began to Depose a Calx, about as
large as a Dollar, and this Settled as hard
as a D, and I could scarcely get it loose
from the glass by Shaking; Then I Divided
my Liquor into 3 parts in 3 glasses, so that
in each glass I had 5 dotts and 2 $\frac{1}{2}$ drachms.
with the D in it, which settled at the bottom.

When I had put the D in one of the glasses,
as has been mentioned, it became black
immediately, and as soon as the glass was
sealed up, the Spirit appeared in the glass
in the same manner as when you distil an
Vi of a fine yellow Colour, and it attacked
the D kindly, scarcely observable; but having
stood about an hour in warm ashes, it
yielded much of a pale yellow Calx;
on the 5th of May the Calx mostly lost
itself again and the liquid Spirit became
almost clear and transparent.

N. 5.

6 May

I made the pellu glass again, as before.
I took 4 parts of Rump and 1 part of ♀;
and

and I melted this together during 5 hours, then I poured the fused matter into, and let it cool. I beat the glass from the ♀; my glass was deep red; This glass I powdered and preserved it in a warm place for future use.

The remaining ♀ can be used again, as long as it yields any Red.

My ♀ had lost 20 grains.

I recollect what I have communicated to you from Joh: Godfried Engel, how to extract all the external Red metallure from ♀ by means of powdered glass, whereby the ♀ becomes highly pure, and if the process is continued long enough, the ♀ is deprived of all its external & internal Emerald blue-green tinging ♀, and the body becomes a Mercurial ♀, white like fine ♂ but extremely volatile; which I have done, and therefore know it to be true.

when the glass has extracted all the Red external ♀ from the ♀, which ♀ is the cause of its being ♀, then the next projected glass removes itself of a glorious Saphire or Emerald blue-green, which is the internal pure anima Veneris, and this continues until the ♀ remains white like ♂.

This simple Experiment demonstrates much

clearer

clearer to the Sight what it does consist of
than any Experim.^t of Modern Chemists;
1^o and proves that it consists of an external,
unfixt, Red, Sulphureous metallic &;
2^o of an internal pure ^{green} life Anima or incom-
bustible, Sulphur; and when these 2 prin-
ciples are removed, there remains the
3^o, the metallic body, which is a Coagulated
Volatile &.: & Veneris Simplex; corpus Veneris:
Glass has the same Effect on the & it takes
away by repeated fusions and precipitations
all the black metallic &, and leaves a D-
white volatile Mercurial body.

Why should we deny now, contrary to the
assertions of all the Philosophers, that
the metals consist of A , F and O ?
alleged of A , both external and internal
I am very certain, from Experiment.
mind that this cannot be done with D and
 O , because these 2 Metals have no external
Sulphureous &, and the Central A , animal
or living principle is so homogeneously
combined with its own ^{pure} Mercurial body,
that A and Mercury are inseparable,
but one Thing can be done, D and O can
become totally Mercurial, or totally
Sulphureous, or in the form of a Salt
or Ox, containing A and F .

The

The Nitrum Silicis unit'd to the first alkali,
will act on the ♀ with more power and
expedition than glass, because the first alkali
gives it ingress by its fixity and oiliness. /
The first alkali is the Ingressus Receiving
principle in Nature.

16.

on the same day.

we took 2 parts of dry Calx vive and 1 part
of ♀, which we calcined together in a covered
C for several hours in a wind furnace;
we made a strong lixivium of this calcined
massa with water, as long as it yielded
any salt.

This you will find in De la Boie Msc: and
is M^r. Pugel's 'green ♀, which I have done
several times.'

We weighed the extracted C or first ♀, and
took half as much in weight of, finely
powdered o.

Upon this arsenic, pour some of your
strong lixivium, and boil or simmer the
arsenic thereon, until the lees are evapo-
rated, continue this boiling with fresh
lees, until all your lixivium has been
evaporated upon the o, and by this
method the arsenic becomes fixt.

Vide a Book called Tchiot, who says
that

that common Sulphur and common oo
must be fixt by means of a Cold A, i.e.
by a strong Lye made of Quickslime and
O, and that such a Red fixt feasible
A is useful for transmitting the inferior
metals into O, and the fixt oo for con-
verting them into fine D. See Tchier.

having thus fixed your oo by your dixivium,
having evaporated to dryness, putt the
massa into a C, which cover that no Coals
may drop in, and let it stand in a good
A for 4 or 5 hours in the windfurnace,
until no more fumes escape from
it, and keep this fixt oo for use.

Nota we took 1 1/2 of Calx vivr, 1/2 a lb of O,
and 1/4 lb of white arsenic.

13. auisegmentum natrum would be ca-
pital for this purpose, as you have
A and oo together, unlied by nature,
which when fixt, would be a Tincture
but would want a Solar ferment B. /
If oo can be fixt this way, oo can be
fixt much easier. / Tchier says so: /
the fixt arsenical glass was clear and
transparent, and it flows p. Deliquium.
The glass weighed 1 1/2 ounces.
/ if you keep it long enough in the A in

in fusion, until the humidity is consumed
as nature retains enough for vitrification,
then it could not flow by attracting hu-
midity. The principle of Vitrification is
a subtle & concealed in every first alkali.

27.

The 18 of May.

I took the shreds of D out of my digesting
phial, which were quite soft, like rotten,
I poured upon this some of my oleum
Silicus p: deliq: N: 3, so that my D was
well covered, thus I dried up in the glass.
The liquor which stood over the D I poured
into a glass basin, and I poured as much
of my oil of pebbles to it, N: 3, and the mix-
ture became first of an orange Colour, then
quite white, and by continual stirring
it became quite thick.

Further I took $1\frac{1}{2}$ $\frac{3}{4}$ of Fe corros: in fine δ ,
and poured as much of my oil of pebbles
N: 3 upon it, until it tasted no longer
acid or corrosive; thus like the former
I dried up gently on a sand heat.
and the first gave me a white but the
second a brown powder.

21. May.

21 May.

Now take of the Red Glass from the ♀
1 v. s. 16 Loth $\frac{1}{1. c.}$ $8\frac{2}{3}\%$ of the arsenic
glass N. 6 of Loth $\frac{1}{1. c.}$ $2\frac{1}{2}\frac{2}{3}\%$ of the Orange
Coloured powder 6 Loth $\frac{1}{1. c.}$ $3\frac{2}{3}\%$ of the
brown Red powder from the ♀ $\frac{1}{1. c.}$ 5 Loth
 $\frac{1}{1. c.}$ $2\frac{1}{2}\frac{2}{3}\%$ both mentioned in No. 7 the one
was white; powder the above Ingredients
and mix them.

Now take your before mentioned D. I. that
which was in the phial and had become
soft like rotten: and stratify it with some
of the above mixed powders in a C, and
glow or Cement it, in a Dull Red heat,
for 3 hours, so that it does not melt.

Then increase your A gradually, during 10
or 12 hours more, until all the Saline vapours
are evaporated, and until the whole mixture
has vitrified and is become a Genuine Glass.
^{beware of those vapours,} The longer this glass melts, the better it is.

Take this glass out, by breaking the C.
take care of this glass.

It seems that under this glass there
remained a lit of his fine D, although he
says nothing about it, but it appears so
from what follows: /

After your D has been melted long enough,
laminiate

laminatic or mill it again, and cut it into
shreds as before, putt them into a glass
and cover it again with the Oil of N.P.,
and let it stand again 14 or 15° in gentle
digestion in warm ashes, and melt it
then again with your genuine glass,* as I
have told you; and repeat this operation
a third time.

* the
gradating
glass.

Nota

after this had stood 1/2 hours in the A,
the C broke and a great deal was lost;
yet when it was cold I found some of
my D in a M on the bottom; and this was /: good;
more ponderous than common fine D.
however having saved a little out of the dirt
and ashes, I still got 1/2 $\frac{1}{2}$ and $\frac{1}{2}$ a $\frac{1}{2}$ of D.
and when I melted it again, there appear'd
drops upon the D from the ga.

I melted it then fairly and pour'd it out,
and I found to have lost 2 $\frac{1}{2}$ of D.

My remaining D proved so brittle, that is /: bad:/
could scarcely be melted, being so very hard.
/: a very bad sign, which must give us a
mean idea of the whole complicated process,
as the softness of the D, if approaching to
the nature of C ought to increase and not
become brittle or refractory! /

On the 31 of may this D has been putt
again in Digestion.

The 18 of June.

our D was melted a second time for 15 hours with the genuine glass, as before taught. and when the D ~~III~~ was cold, and I struck it on the stone, the stroke was white like fine D, but when I poured a few drops of Spirit of O upon the silver stroke on the stone, it became gradated as high as Hungarian O.

i. from the Oxygen in the O_{ic} &c. / on the 19 we putt this D, having been filled again, in Digestion in the same oil, as before, and after wards melted it again with the gradating glass for the 3. and last time.

The 3. of July.

Having melted our D for the third time, I weighed thereof 2 drachms, by way of Essay, and laid it in the Spir. of O, which dissolved part thereof, being D, and there remained a black Calx, which pround 1 3/4 of pure O.

i. D so treated becomes enriched with atoms of O, when separated, the O calx remains undissolved in the r. of O or F. /

i. vide Stahl page 337 / Finis.
concerning a gradating glass. / July 1805.
J. B:

THE

PIRELL'S TALE

OF

A R NOLDUS DE VILLA NOVA

TO

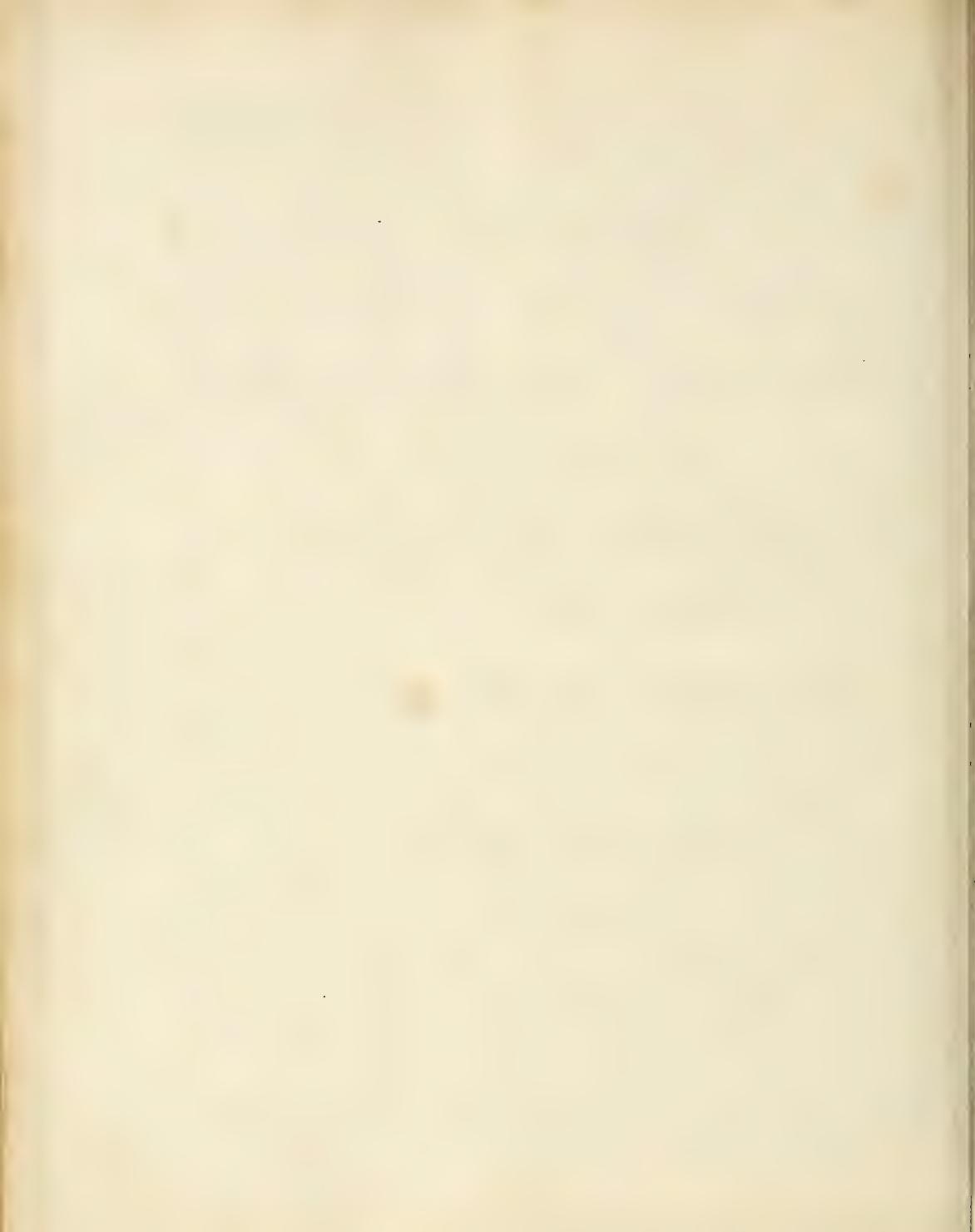
THE KING OF NAPLES,

and

MYRIAM'S INSTRUCTIONS

TO

KING AROS



In Epistles of Gnoldius de Pisa written to the
King of Naples in the 13th Century.
Translated from the German by A. Huetz von Kasten.
for the use of his friends.

Great and mighty Sirs. In answer to your request, we
that the Alchemists have made many discoveries
in their Work and many Labours, such as dissolving and
coagulating many Metals and preparations of Metal which
they did not set forth in detail, but to explain the work
to the Wise.

also when writing in a Notice that the Philosophers
never describe the Work in very few words, also they
have avoided many Superstitions, because that no
man, but a low one of us, should comprehend them.

The first thing before we have declared, that there is
one true Stone, composed of 4 elementary principles,
that is A. V. A. T., or Lead, Cork, Sulphur & Mercury;
the System in Comparisons and in some Proportion
is a Stone, yet no Stone according to its Nature, but
is a Composed Metallic Substance.

It is a composition, when managed rightly, in which
there is nothing superfluous, nor any thing wanting,
as all things necessary are to be found in this our
Stone i.e. the pure $\alpha\alpha\alpha$; 999

and that it is a composed substance, called a Stone,
but is only of one Metallic Nature, and but one
thing, i.e. when Stone decays the portion in
the A, generally and sweat various Colours, before it
becomes a White perfect Tincture.

Moreover China! You shall notice, that the

999. The true matter, i.e. The pure cleansed $\alpha\alpha\alpha$,
is an homogeneous Metallic Matter, which consists
of a pure revived or intimately united with
speculiarized O in Rebis, and the M animalized
in S, and Marrow to St, is here also grated o;
therefore we have here 4 Mercuries, of S, of S, of O
and of secret A revived, and therefore this our $\alpha\alpha\alpha$
contains in it itself every principle necessary for
the Stone, and only wants Digestion, Calcination &c.

above Stone, the longer it stands on the fire, the more
expansive is Goddards and is annihilated, which is
not so in other combustible substances.

All other things are burnt in the fire and burn the
original Rock & Burnt, but this last Stone is am-
mortalized in the Δ , its Nature increases therein, and the Δ
is its Nutriment.

and this is a Token Visible and known, to know
our Stone.

You art also to know, that this Composition of
our Stone, before its Operation, must be Separated
and divided two ways one Divided is Corporeal,
the other Spiritual, and one proceeds from the other
which is exalted, and the less is Obviated with
the other, and so the one annihilates the other.
The one the Philosophers have called the Matter
the other the pervading principle /: Rebus /

And again, O King! There will be more attention
that when the Philosophers have the name
Magnet Live and Magnesia are when they say:
Lungat the Argent Live in the body of Magnesia
that they do call true or common quick Silver,
but they intend to signify, that their Argent Live
a humectate of the before mentioned Stone. /: dax:/

which now have more to do with the
true composition of the mixed principles, in
other respects the two elements have one
in common which is the Argent Live or the pure
silver /: vulgar mercury:/
this Element is not like other Humecties
because

because this our Humidity flows in the A, as it is then
dissolved, concealed and becomes black, and white
and finally Red and brings the whole Composition
the pure Red in final perfection.

where David, Cheren, take notes, that in this out
of not many things are put together but only
one thing is the purple Red, and there is no need
of handling that thing with your fingers, nor to add
any thing besides what it contains.

I concurge into there is no need of adding O, as it is
already contained preserv'd in Humidity the Red /
as I am told from Dr. B., you introduce new forces /
Further like some Ch'eng, that the Snow-white V
is the White perius Stone, and the Red V is called
the Red perfect Stone.

and that the white V by the Regimen of the work
without the help of any other Schema is converted
into Redness.

The Humidity which is in our Stone / aaa / is
called the V or our Mq^t Vive / NB: /
from the round secret animalily combined and mixed
with the mercurialized O in Red /

/ the Flamme having been diversly worked upon
in the cleaning of the Azurian Stone, as performed
by the Culer /
into take notice, whilst the V or Humidity, gives out
of the composed matter, that is: out of the Stone / aaa /
The Whole Composition is converted into Blackness,
settling on the bottom of the glass.

/ this is the last Blackness of the aaa /
and as you now continue with an easy heat
this Blackness ... / my own instance before me

displays many various Colours, and terminated finger
an perfect Whiteness. /: & ² alba /
the Sun Stone, our ³ / is called A, which ⁴ or V
is combined with us ⁵ and with the other Elements
concealed in the Stone, until perfect Whiteness is
obtained, whence the Elements are free.

And here others, take notice, that the just now
mentioned very humidity, which is our ⁶ atq: Five,
with the before mentioned & ⁷ Rebis, / and other Elements
concealed in the Stone, are but one Thing.

i.e. a Solar, antimonial metal and mercurial ⁸.
This Humidity, our ⁹, altho' there is but little of it,
yet it is more than sufficient for the nourishment
of the Whole Stone, from which this very humidity
does proceed.

This humidity is enough to bring the Stone to
full perfection, to perfect White and Redness.
especially if you have in the beginning composed
a sufficient number of Eagles or Vixens.

you shouldst also know that in our first me-
tallic Composition or Composed Matter, that is in
the Stone are united both Sol and Luna, under it
in their power and operation, as well as in the Elements
and nature of the Stone.

/: Sol and Luna were not in our Composition
neither C nor D could be general & yet is this C
not like Vulgar Q, nor is our Luna like vulgar S.
because our Sol and Luna contained in our Composed
matter better in their nature, than these 2 vulgar
metals, because they united Sol and Luna / Rebis
are living whilst the vulgar metals are dead.

J. P. Malibius:

it is to be understood that Sol and Luna vulgar
are related to our Sol and Luna, concealed in our Stone
and altho' the Philosophers have called the Stone
the Sol and Luna, yet these 2 are only to
be understood according to their power and opera-
tion, but are not desirably in the Stone.

There must also know, that this Stone or the
unmixed and united Matter, is but One only Thing
the aa and of One only Nature, & altho' and
that wherein is to be found all that is accipere
and huncire byeth also concealed what ameliorateth
per perfecteth it.

This Composition altho' called one only Thing,
was not imple a Meaning as if it were a work
made of animal or Vegetable Substance;
but the Meaning is One only pure metallic Nature
taken from its own mines, which afterwards by
a prudent Regimen of the fire, is transmuted, and
hath in Blackness and death, and becomes White
and Red and displays many other beautifull transient
colours.

Again Others. There must notice, that our before mentioned
indeed, which is our key few Philosophers causes the
extinction of the Stone, of the aa, and makes it black
and white!

and There must observe that the Philosophers say:
we shall make the body invisible, and occult it until
it is converted into V, into E.

This is to be understood of our Composition which
must be reduced first, and then杖化之, and then
it is called Earth.

The

Thou must also observe, that the phisic sophies call
Water when the Stone is softned and liquifie
in its own V. / in its own sophie & / which is other we
list in the Stone / & in Rebis in the $\alpha\alpha$. / which V
is / Then runs or floweth, and looks D white, like
other V. / like & /

and take notice, O King! that this V is converted
into A, which is to be understand that this V / &
must be coagulated and converted into Earth, as
it was originally.

This Body / the coagulated massa / now remains
so long in this Regimen of heat, until it is converted
into a subtle spiritualised body, and at last
into perfect Whiteness, and this Whiteness has been
called A by some phisic sophies.

Then, when they say, that the Air must be trans-
muted into Fire, you are to understand, that
this Composition, called Air / sp. alba / must
stand in a Strong heat so long, until it is
rufified and has attained perfect Redness,
and this is called Fire, or regenerated C.

O King! Thou must also observe, that no Water
is profited in any composition or compounded matter
but of the Air.
and the compounded matter shall quite clear and re-
main without any impurity, and a Clear substance
but should be spiritual, more to say, that the Middle
ought to be well purified.

This

This Composition places on the fire, and govern it, as nature requires; and thou art especially to notice, that in the Beginning of the Work, there is much danger in the Beginning of that, as thou mayst soon destroy the work, by too much heat. But when purification is over, after hours, it is not easy to commit Errors in the purification. The heat must be between gentle and strong, until the Spirit has separated itself from the body, and has ascended so high, above the Earth, that the Body has now below in the bottom of the Vessel, without its Spirit or Soul.

During this period, take this as a Sign, that the matter must not lose nor sublime during purification, and then say here is too strong, and then will destroy the Work.

If the Work goes on quiet, the spirit leaves the body, but must be brought back to the dead body, from whence it came, and return to Resurrection.

This spirit resembles a black dove full of Raunt. A spirit is called the V of Life, which death preserves the body, with whom this spirit rests a while, & finally re-united with the glorified body.

Take also to notice, that the open mouthed mouth is ~~not~~ ^{not} ~~open~~ ~~but~~ ~~closed~~, however, it ~~is~~ ^{not} ~~open~~ ^{closed} contains that you, principal of the fleshly birth & corrupter, are for this very reason the compound matter known as black white ~~and~~ ^{as} ~~the~~ white, & the help of any ~~other~~ ^{other} thing.

Having done, that in the beginning of the Work, the heat where are about the glaze, must be

be gentle and kind, in the third after purification
it must be stronger, but still moderate up to the
white, but from the perfect white to the Red, the
Heat must be strong.

So that the Δ must be gradually increased,
until the Stone has obtained perfect whiteness,
and white more until the Ticket It Readys is
accomplished.

Three of Arnoldus his Epistles
to the King of Naples.

Maryam the prophetess, Sister of Moses,
her Conversation with Pharaoh King of Egypt,
concerning her Work.

Translated from the German by J. B.

Egyptian my dear Mrs. I can accomplish the work
of our Stone not only in one day, but even in a
part of a day.

does Thee not know Mrs. That there is a V
in a Thing which Whitewash Hendrages $\frac{3}{4}$ G.
the V is $\frac{1}{2}$ and its $\frac{1}{2}$ which whitewash C.
Maryam said to Mrs., Herodius has mentioned
that the physicians are accustomed to Whiten
the Stone in One hour.

If I do not complete a Stain in One
o Mrs. I would say no more
but I will tell Thee
Wall Stone from Spain, the White Gum, just

and the Red Gum, the Rubber of the philosophers, which
is and the Great Tincture p.s.o. pure O.

make a Marrow of the Gum with the Queen
by a low heat, i.e. make Rubes,

which know that they may flow like V;
then well prepared & thou must Vlary, that is.
There must make a Glass thereof.

This glass is composed of Two Lieberha: Some
in a first body.

In the first body the matter will finely powder'd
and vifid white powder, which in a strong heat
flows into Stays: two will appear to be hot
measuring by hand w^r.

Under this make purple by the Secret operation
of Nature in the philosophical vessel

Take care of the Sun, and beware, that nothing
of the fire may escape: attend the work, with
a golden D, such as the sun gives in July.

Then in July 18. in Egypt,

be not absent from the vessel, that thou mayst
receive, how the matter becomes vane, white colour'd
in less than 3 hours of a day, and the flame will
penetrate the Body, the Spots will keep together
and will become little milk, which softens,
renders fusible and penetrating.

and this is the Secret O Astro!

Yream my dear Astro! I could tell thee another
Secret, which the Philosopher before me, did not
know nor make us of! and that was not
any thing medicinal it is this way:

Take that White Glass, much powdered herb, which
is found on low Hills, pound it fresh and sift
the powder very finely.

This is the true last body, which does not flow
from the Δ , but doth turn into glass.

She means white pebbles, clear and white of
glass, as this we sought, or am very truly.

But very few know this Regiment and its
quickness in the Δ .

Regimen. Strike or make a Glass over the Matter,
over the Firebrick and Tumbak, over the 2 Burned
Chalk, certain Light, i.e. the Luna ... Then
and when it is perfect, throw or project thereon
the fulminating or cement of the Universe and of
the spirits, according to the true Weight.

She means here the last cement with O.
When pulverized it, it is very brittle, and make it
of it in a strong Δ , and when will see strange
things performed thereby.

The Whole Regiment depends on the moderation
of the Δ . It will pass from one Colour to another
in one hours time, before it becomes White and
Red.

When Thou hast obtained perfect Redness, let
the Δ go out and let the Matter grow Cold,
open the Vessel;

whether that Vessel was an $\frac{7}{8}$ " fire-proof Crucible
or a glass Vessel, I cannot decide; it is however
probable that it was a Crucible, as the Invention
of making glass is not so very ancient, as
the Time of Moses! /

where you will find that the body of the gun appears
now clear like a long spear with a ring at the side from
entwined with Wolf. And the barrel which is
entwined with the gun, mounted and pointed.

This is to be made in the middle of the
gun and pointed to the sides:

I will send you how to proceed in the middle one:
With the Gun part to be found on small hills.
This will not be imagined by put further impeded
like that body from pointed to the sides and a
long with your Elecator / 11st/ and it will easily
be sent to the 2 periods.

If you project this or write this with her spouse,
Or it will flow like V, and when it ends, it will
conglomerate and then one becomes One Body,
project some part of the body, and then will be
wonderfull things.

This must be compared with that the said first,
I suspect that the mixed pictures forming the
the picture and mixed public, must be made to
will become black white and red and be various
picture on the Crucifix and becomes a living stone.
The colors will depend on the right projection
of the principles.

The before mentioned 2 names are the roots of two
1. the first 2 names are the White horse / 11st/
is the second Calyx,
but the first horse from the heart of Salam which
means the Firetree.

The Philosophers have given various names to the first body, which is taken from small hills. One of is
a lean white body; a clear white pebble.

These are the principles of this art, which can be bought, partly, or is found on small hills. pebble
In our Work enter 4 Stones, and the Regiment is as I have said; the foul are. Scoyne, Dice and Lethet.
The Philosophers have always indicated a long serious and exact the Work, that no man should easily understand it; and they pretend to be a whole year in doing the first works; But all this is done with no other view, than to hide the work from the ignorant, until they can comprehend it because it is only accomplished with fine O., which is a great and divine secret.

Nygran said further to King Alus, the Vessel of Hermes does consist in the degree of the Δ .

The Root of our Art is a brittle lemons wood $\frac{1}{10}$ To venomous, which destroys all mineral and the fallen bodies and reduces them into a powder. It coagulates & by its force.

Nygran added, by saying:

I swear unto Thee by the living God, that of the before mentioned venomous matter, & I be dissolved and burned, so that it becomes a most Subtil ∇ $\frac{1}{10}$ wood, no matter be what Solution it coagulates & into Luna, by its Strength, and turns it into $\frac{1}{10}$ an

nd the art is in all the metals but especially in the
ext metals, wherein eye concealed the Tinging Elements
Translation it comes Verses, which terminate
this Treatise.

Nyriam related many Novices in few words.

The fixes the fugitive Servant ~~for~~ With 2 Gums
/ Nevis. This she performed in 3 hours time.

Nyriam united her principles in 3 hours and
fixed them.

She was well acquainted with Plato's daughter
/ the Δ. /

Nyriam's art is concealed in 3 Spoons,
which she unites and fixes.

Nyriam's Work is done, yet it seems that
she has used O.M., i.e. Rebus.

from these Verses it appears that she has
made use of 3 Spermatitic matters, which must
be Rebus and the Vitriifiable and Vitrifying
pebble or principle of Glass-making.

or she has used Rebus, Secret Δ, and the pebble
on the Tops of the Matter, in a τ?

I am not yet Philosopher enough to explain
Nyriam more clearly than I have done here,
but I do not doubt, whenever the Work will
be practically accomplished, in the better known
and surer Way of Non-Digestion, then
Nyriam, the Proays' widow, and all other
Philosophers will be fully comprehended,
as the principles remain the same. 13. /
Tues.

Arnoldus de villa nov
ano Myriam.
from J. B.

S C H R O F F E R ' S H I N T

Respecting

THE SPIRIT OF MERCURY

Translated from the German.

Also the Work of Leona Constantia.



Extract from

William Cullen's Chlorotick Regimen
of Alchymy. Transl. 1727. 8.
Translated from the German by S. R.*

The 5th Chapter. p. 262.

There is more than one road from here to Rome
which are to be seen generated so as to think that there
is no other process in Nature but one to obtain the
golden fleece, however but a very limited Idea of the beautiful
Nature, and this narrow Idea has thrown many into a
vortex of Errors, confounding one subject with another,
and expatiating processes in the most erroneous manner
all through the universal Agent of Nature, which is
nothing else but A, although Differently manifested, is
not one throughout Nature, yet being omnipresent,
it is in all things, but is not equally obtainable for
the purpose of all things.

The ancient Philosophers had a Materua universalis
which they brought to perfection by a very simple
process. This Materua universalis they called
incalit in Scott, and indeed it knowes to be impossible
to convert Iron into the Most universal Sophic. &
see what Guerselinus says and Rosen & Walling concerning
that besides that Materua Universalissima, (the more
Dicit Schleicher) have taken their Materua remota
from the Mineral Kingdom, and truths from Mariae and
Metals.

One of our greatest Subjects in the Mineral Department
Hungarian Or, or the metallic Or made of Gold & Silver,
and this is the grand subject of Bretiline ballonibus,
which process Vadocius von Rehe has very candidly
and plainly explained, but must be contented with
Sarcus Hollandus. what Vadocius conceals, Hollander
as revealed.

I myself have followed Sophius and Islam
and am willing to give you their faithful Flint:

* The parts in parentheses I knew but not part
of the text - they are the additions of Mr. Wm. see

If you can hit upon a Monstrum, which will dissolve
all Metals gently and quickly, without Experience
especially C. and D. without the one precipitating the
other, you have already entered on the Royal path
Note also that S for the white, and O for the Red
Tincture are the Sperms for the L. P.

If you can dissolve either naturally, and homogene-
ously, so that the Metal may, die and purify
in the homogeneous Monstrum, be assured that
Nature, i.e. the Agent of Nature within, will rege-
nerate it into the Tincture.

This Death and Regeneration must be repeated
several times, until the Tincture is become first and
visible like wax, and tinge highly enough to your
mind.

Is it not well think I am anxious to wish
to take my Experience with me to the Grave, although
you might learn my Works from ~~antiquus~~, yet I
pride you upon what follows, nevertheless I wish to
exclude the ignorant the Self-conceited and the unwork-
ing recommending my Book to the Direction of Divine
Providence, who will never permit a bad man to
succeed in this our Divine Philology.

The preparation of the first Mercury.

To the our Nitrum Sapiens or Vitriolum philosophorum,
which is as ponderous as Lead but without
any Taste or Corrosive.

1. This is a curious Description of the Subject, and
even of both Subjects to be employed;
1. the ponderous Subject without Taste or corrosive,
is a pure Nitro.

2. the philosophic Vitriol is ~~in~~ f.s.c. Rised & /

3. the Crystallized monstr. when cold is called by
Sendivogius and 2 or 3 others, the Philosophical O..
Extract out of these the Central Et.

4. you see now what the Baron means when he says
of Wood Et Et. crystallized in the Cold, it is a
fair transparent Et, which Shoots into Tablets, Squares,
or Triangular and other curious shapes.
This Et the Baron calls a Central Et.

Take thereof a viscous V, which rectify so often, until it
become beautifully transparent! i.e. Butyrum &c.
With this V you must extract its own Sulphureous
nimia. Be cautious with it, because it is a
powerful poison.

This requires an explanation. Well I will tell what I have
learned. It is to be done from M'rigal and from Drotter
and Miller's concerning a Crystalline Potassium &c.
accorded now that this Butyrum, although Et, is very
rectified so that it is simple, and
is only Et & Et, but the Baron wants it to be a
concretes or duplicates.

Also the extraction that aroma, life, or A, is obtained from
the heavens, but the Baron travelled a nearer road.
you may anoint your But. with its own Sulphureous
nimia by more than one method:

by stirring it in some of the first black Scoria
in fine Et, previously thoroughly Encrusted with
hot V, so as to wash all the alkali from it, then
dry the Subtil Et in a slow heat or by the sun;
the first Scoria contain the first A of Et and of Et, whilst
the 2 Mercuries descend into the M.
cover the powder 2 fingers deep with your rectif'd butyrum:
reserving half as a Mercurius Simplex, then the
glass,

glass, and digest in Luke warm V, i.e. in a bathneum, until
your bulg: is deeply tinged. 8 days will do it.
Then distil pr. glass & O in Sand, and the bulg: will
carry over the Sulphureous anima of S and t; which
must be rectified 3 or 4 times, until it is of a deep
Orange Colour, like a Solution of C in W, and ~~is~~
transparent like a Topaze.

This is truly a ♀ Sophorum animatus or Duplicate.
I have made this in Marble bone, but did not know
then the value of it.

2) another method is to animate the bulg: with the
33 of t, or with Sulphur aeratum, but I believe
the 1^o. method to be by far the best:

rectify your Mercury from its fuses, (says the baron)
and the Spirit of Mercury is accomplished, that is:
a brilliant Crystalline transparent V, as ponderous
as Lead, and of a deep C Colour.

Its use.

In this Spirit of ♀ all metals dissolve like Ice in
V; Common running ♀ dissolves therin centrally and
radically, and thus our Mercurial V is thereby multi-
plied in quantity ^{and} ~~and~~ ^{in infinitum} if you distill the clear ♀ al-
cohol over pr. O, your V is multiplied in quantity
and power, and the oblat: of the ♀ remains in the O.

The preparation of this our Spirit of ♀ is the grand Secret
of the Philosophers; They all conceal it, what I have
said about ^{it} will be intelligible enough to such as are
well versed in the books of Philosophers & Archephines/
The Master ^{itself} teaches, what ought to be done with
it. i.e. it must be purified and separated into ♀ &

4

I do not fling away the first Scoria
c. into Hell and Scoria, by means of S. & O. /
call this our Fiat V by its right name, a Spirit
of V, which other Philosophers have concealed by dark
hieroglyphical Expressions. /: says the Reason with good reason
1. It is very properly called a Spirit of V; I say:
2. it contains a highly subtilized and volatilized V
of S and C in the Character of a Snow-white V vita.
3. The Spirit in the V, which is our Secret A, is the
concentrated universal Lunar V, which actually con-
tains the first rudiments of V, as Becker has de-
monstrated. and as Hypnos says: that the Sea V
contains the universal Mercurial Key.

4. V vita, which is the pure central part of the Mts,
carried over in the concentrated Fia. Sea C, p. 23.
has been called by our ancestors Mercury of Life
with a great Deal of Meaning, not with an Intention
to use it as a dangerous Elixir, but truly to make
the A.? Therefore, either per se, when the V vita is
fully purer volatilized according to Herbigius, Herme-
tical Triumph, and M. Fladis process, by repeated, by 10
distillations, sublimation, and de stillation, until the
whole water is universallized and leaves a C behind,
which must again be volatilized by several Cohu-
bations, until that C comes over and thickens
the V or volatile, and lastly redissolved into a
white and Red ^{Digby} V, into V Simplex, and V Dupli-
catus which these 2 principis partly together and are
become the White and Red Elixir, by the longest way,
going from here over Lisbon and Madrid to Petersburg,
whilst we may go nearer through Hamburg, Königsberg,
Riga &c. and arrive in half the Time, less with
less Than half the Honour and Expence:

Baron Schröder concludes by saying:

By the preparation of this own Spirit of Mercury
the whole preparatory or first Labour is happily
absolved.

Be diligent and mind this first Labour; the Re-
mainder can be very well absolved in 2 months
time, if God permits.

I observe here the Difference of Opinions, between M^r
H. and M^r F. ...; M^r F. will not accomplish
his process in less than 18 months time, and M^r
H. wants to do it in a few hours time.

Neither of the 2 Friends do reflect on the Nature of
the Butter, very: that the mere Butter is crude & Simple
i.e. the ⁴ of ⁸ and ³. The A, P, anima or life that
is necessary to the work per se, may without doubt be
obtained from Sun and Moon, but it can also in a
much shorter time and with much less Labour be ob-
tained nearer home, i.e. from the Subject itself, i.e.
from the first edulcorated black ^{or grape &c} Elixir; M^r H
laughs at that, but I should suppose that Jugel
and Dorothea Wallichen^{nor Dumba Semiramis} were not apprentices in
alchymy. Nay I have myself made the Coloured
animated Butter in Shagliebone, and did at that time
not rightly know what to do with it; I had about
43 of it.

I believe truly that the Butter highly rectified, clea-
ke Stock & is enough to dissolve one D, i.e. a well
made D cornea, may be purified and digested into
the white Elixir, but can never become the Red;
whilst the Coloured per se animated Butter, is the
right and proper Solvent: via humidissim for D and C
united or single, and can be carried to the white
and

to
nd, the Red. for the White and the Red both; ~~the~~
done is sufficient, as it will give you first
the White and lastly the Red. &
the White to be multiplied or increased, if you wish
proceed no further, with Soph: & Simplex; but
the Red must be increased with Soph: & Duplex or
animatus; but if you wish to carry the White to
the Red, you must undoubtedly combine or increase
with the C colored & Duplex.

Does this not stand to reason? Does the C' co-
incide anatomically & not contain primum & secundum
x to et &c? Should not C' be multiplied with
the Sperm of C, and D with the Sperm of D?
the C with ♀ and ♂, the D with ♀.

you compare this with the Tomb of Semiramis
carefully, altho' ^{the author of} Semiramis animates with C or D
only, and not per se, much less by attraction, you
will find these things of Baron Schröder extremely
valuable, and thank me for this communication.
Ctho' I think we know a great deal, yet we
cannot possibly know too much, and this is no
riffling addition to our late late may latest knowledge.

~~and have no time to attend to my business~~.
~~and every evening I go to the theatre and am exposed to~~
~~theatrical scenes, and the talk of the audience~~
~~is all about the new play, and the actors~~
~~and the plot, & it has given me a great deal of pleasure~~
~~to hear them talk about it.~~
These Truths have created some
fresh Ideas in my mind, concerning the Craftsmen
of every of ^{to} days, certainly from their very self
same foundation; I am arranging them: J. B.

I advise you to get a H or L, or M. It first
blushes scarlet, he does not value them, and thinks
them of no manner at all.

Nor are they indeed in his long journey through
London and Madrid.

Quod potest fieri per prauia, non debet fieri per
plura.

: what can be done by little, do not pretend to
do it by a great quantity.

In the Tomb of Semiramis is in my opinion the
best process of Mercurializing C, i.e. of animating
the buttery or simplex with C, whereby your
Sophie & simplex becomes Sophie & animated with
the mercurialized C and V mixed with V.

now refer this to a pure running ♀, rendered
pure and homogeneous, not by adding to it, but
by taking from it digital such a ♀ than is treated
with pure C, and your C must become ♀ C —
and your ♀ becomes animated Sophie ♀, which will
putrefy and become the white and red tincture
according to Count Bernhard Trevorian.

You see what numberless ways and means
to come at the truth! and observe the Connexion
and central Convergence!

B: take away V & V from ♀, and give it the C-A,
Life or A, which however your ♀ cannot receive,
before your C dies and becomes mercurialized.
in like similitude. See Tomb of Semiramis:

J. B.

I read over again what I have said
to you about Linck, which is another
additional Help. If although not absolutely
necessary! J. B.

Promemoria

St. Swithin, an arch Bishop of Canterbury who lived in England in the reign of King Edgar, one of the two who are his, about the year 947, several Centuries before the Reformation, was held in the pope as a Saint, on account of his exemplary piety and Charitable intentions to others. Moreover, stands recorded by respectable Authors as a professor of the Art Philosopher: I have his proofs in Latin, without naming the foul Material Matter, &c.

After we per. in the Covenances Thorne, in Sir George Ripley's own words, that Sir George leased his Work from the Manuscript of St. Swithin, there is no doubt of this, as both works are nearly the same. I. Ripley and Tristanus call it Sericorn. In England

In Swithin's time in the 14th century, the adepts knew nothing of fire, but they knew the powers of the green Sulphur, and therefore proceeded this way:

They took the green powder dissolved in water of Sea, filtered the solution, & tincture through cotton until it was as clear as V, then they distilled off the solvent until there remained a thick green gum or gum or gum or oily, which they further evaporated to powder. Thus you get an olive green brittle mass; I have done this & know it to be true.

I. it must be evaporated over boiling V. of a M: B:

according to Tristanus the Subject coagulates, without making any thereof, is the ponderous Sulphur, without Taste or Corrosive. It becomes the philosopher's O. or the philosopher's Q. after it has been dissolved by

This grey brittle mass they powdered, and put it in a glass & buried deeply in Sand; then they distilled a clear phlegmatical Black Saline - or from 2 hours, when they had go on drop out by water as soon as they perceived a white fume to rise over the retort, they stopped a moment and cutted it carefully; then they increased the D and a clear butyl comes over, which is ♀ Simplex: un finished: by increasing the D, a aquilon and afterwards blood Red oo or ♀ Duplex comes over, and there remains a Black ♀ or ♂; in the neck of the D. During the distillation of the Red butyl: the fumes & i.e. the oo inflame in the neck of the D. as white as snow, which is also a ♀ Soph. Simplex for a certain short dry way, for the white are the Red, and of this Sublimed Balsom duply made use of with a colp of ♂, via Siccation Digestio: Then calcined the Black ♀ or ♂, and rectified first 2 principles therefrom, in order that the fifth should be combined with the 2 volatile: ♀ Simplex: and ♀ anim. Duplex: and they separated and purifyed the Elements and made the white and Red Elixer of the white and Red recip: aromatic oils or mercuries, without corporeal ♂ or ♂

*Report upon the use and value of
the English Town of Abingdon;* S. B.

I read over again what I have said
to you about Zinck's, which is another
additinal Attest. It although not absolutely
necessary !:) J. B:

and with C or D, both ways, as you will find
in George Ripley's Rosom Book in Collectanea
Chemica.

So you see there is no absolute necessity
of making the Mod^d, which is a late Order =
nor nor is there any need of ~~the~~ corrosive,
altho' the Secret Δ : the + of Sea & f is
indispensably and absolutely necessary
and was well known to Tustanus added
to George Ripley; both, to deceive the un-
experienced, call the Marine acid, distilled
vinegar, but you are to observe that
distilled wine & f does not dissolve &
if you digest to Turnby, but the rustified
& of Sea & dissolves & completely into
a green solution, which Solution and
evaporated Coagulum S. Tustanus and
Sir g. Ripley both call the Green
Lion. Some more modern terms they
have begun making a Mod^d rejecting the
f of t and Δ which remained in the first
Secret. They make a butyl: and obtain
a Sophie & Simplex: which must absolutely
be animated with a f.

according to Tustanus the Subject ~~divide~~ to, without making
any Mod thereof, is the ponderous Subject, without Taste
is Corrosive. It becomes the philosopher's O or
the philosopher's Dr, after it has been dissolved
by

therefore to make the work entirely per se, from
its own principles. Credo to alone is sufficient
and that is the first and grandest way of
verbigrana, see his aphorisms. Such as is the
way of Bishop Tustanus and Sir George
Ripley. Such as make a Mto⁸ must absolutely
animate their Autys: That & Simplicy either
with the last Scoria, as Baron Scheoddy does,
or with the Universal ♀ or ♂ of Nature, as
Hornit: Triumph, and others do and that
Hand, or they must absolutely agree
with ♂ or ♀ as Tumba Semiramis,
Cortespius and Flamal and Monte Singo
p. 16 Dijby ~~does~~ have done.

If you weigh these matters well in your
mind, you will soon see the harmony
and Concordance in all these works,
both male and female are necessary for
procreation; for a posteriorly. The female alone
& soft: Simplicy can produce ~~the~~ nothing;
& but the animated soft: ♀ can; because he is
male and female both, and is the master
mater of the Stone.

J. B.

(more upon
male Simplicy added.
see Tomb of Semiramis:)

J. B.

I. read over again what I have said
to you about Zinck, which is another
additional Help. I. although not absolutely
necessary !:/

J. B.

D^r. B's Second Explication of Baron Schröder his 2. of 2
Montevideo explication which agrees with the former one.
Under this must also be joined to the former one.
into german Thür. Chemicum 1. c. p. 262.

The preparation of the Spirit of F .
by Baron V. Schröder.

Take our Nitrum Sapientum or Nitrum Philosophorum
which is as ponderous a Lead but without any Taste
or Corrosive. p. i. c. Crude &c. /

My second Explication, according to the Writings of
St. Dunstanus, arch Bishop of Canterbury, who lived
during the Reign of Kings Eldred, Edwin and Edgar
about the years after Christ 948 and 958; and according
to S. Ripley, according to his Rosum Book in Collectanea
Chemicorum, ^{who} probably acquired his Knowledge from
S. Dunstanus Manuscript, as Ripley uses the same Lan-
guage and often the very same Expressions, with this
Difference: that Dunstanus simply tells the naked Truth
without ever naming the Subject. Crude &c. but Ripley
names the Subject and calls it Stericon or Antimony,
and envelopps his process in Preplexity, and Obscurity,
and unnecessary Subtilties of Separating and refining
the Elements. But neither Dunstanus nor Ripley had
any Idea of liquefaction by attraction.

a St. Dunstanus, from a Motive of piety, is much the
incerest, I shall here abide by him alone. /
according to Dunstanus the Subject crude &c. without making
any Allusion of, is the ponderous Sulphur, without Taste
or Corrosive. It becomes the philosophers O or
the philosophers Or, after it has been dissolved
by

by a still reciprocated by that, called by Tristam as
well as St. John a silver water; & it is ^{indeed} an etherum
or etherum, but not a hydratate ether, but an etherum
ether, i.e. the etherum mercurial ether, as I hypothec
very justly names it.

Having extracted or so the crested part dissolved finely
weighed &c. &c. in the machine, and having filtered the
green etherum 3 times, and after evaporating the etherum
in the etherum, there remains a dark or olive-green
coagulum extremely corrosive, containing the most con-
centrated mercuries, which does not depart from it,
no Evaporator, even if you evaporate to dryness over
a boiling bath.

This green brittle mass is the Green Lion of Tristam
and C. Ripley (vide his bosom book) and this may also
very well be called a philosophical O. and the
philosophers O. p. because it is a Vitriolized O. &
is green like a Dusty O.

The Baron continues:

Extract of this profound substance, have as lead of O.
the Central O.

1. This we have done by the mercuries, which extract
a Central O. & or a Central O. containing lead, iron, and
raise them up a Viscous, one principle!

2. This is done by distilling the green O. = Coagulum
in O. by a graduated heat, unto a Buster: to o.
which rectify so often, says the Baron, until it is be-
come beautifully transparent and you have nothing
impure!

With this you must extract its own Sulphuric
says the Baron?

anim.

1. This Sulphureum aroma, &c &c. A. singing power, is
obtained according to Tusitanus and Ripley 1. Burn, break
by incisions the heart, when a Mercurius corrosivus oil
comes over, when is Mercurius Soporiferum a remader or
duplicatus. / The grand object in view /
The Baron says / be cautious with it, because it is a power,
but poison / i.e. Corrosive /

1. This must also be rectified by a Mercurial and
here remains a black & Cold like pitch, says Tusitanus
as well as Ripley /

its use. says the Baron.

In the spirit of all metals Sophorae like See in S.,
common running & dissolved thereon centrally and
accordant, and this the Mercurial & others if & is
therewith multiplied in quantity in Ammonium

The preparation of this our Spirit of Mercury is the grand
secret of the Philosophers; They all conceal it; what I
have said about it will be intelligible enough to the
true Sons of art. The matter itself teaches, what
ought to be done with it.

I call this one Mercurial by its own right name,
Spirit of M., which other Philosophers have concealed
in such Expressions. Antiphonit alone excepted /
By the preparation of this our Spirit of Mercury,
the whole preparatory or first Labour is happily ab-
solved, be diligent and mind this first Labour;
the remainder can be very well accomplished in 2 months
Time; if God permits.

1. See Ashmole's Shaks. Chem. page 209, a 2nd / now
rectify your Mercury from its leaden / the black &
the pitch / says the Baron, and the Spirit of Mercury,
is

and white, & it is a brilliant crimson colour
purple as powder or a Sicc'd. and a deep Colour
of the red may be the application of the Red or
crimson in a thick paste & oil; & having dissolved
in water & the sun, in order to multiply and
to increase it,) the person may here understand
the application of the Red & from these last Me-
dical lines, whereof the Red to wound does part,
is Blood Red colour, and on account of the grave
harm it a C Colour, because extended Red become Orange
and ~~Red~~^C and concentrated yellow becomes Orange
and deep Red, as it appears by the Rainbow and
a prism, like the white Red. Sulphur natura album
must pass through the Citrine or yellow into Red
or Sulphur natura Rubrum.

(S. Baufrom.

Answering to my first application of Baron Schröder,
both are admissible, and I am convinced that we
may choose either way, and may succeed either way,
at the one way is sufficient. - no
I for my own part prefer my last application
to the first, as being the most simple and agreeing
with Tustanus and S. Ripley & Baron Brocky.
and I am inclined to think that Baron Schröder
travelled this road, and easy route. S. B.

I believe attention per se will be unnecessary even if
I adopte would obtainable without it.
The Physician and the button maker at Birmingham
and Summer at Vienna, may apprehend and piclana
know nothing of it, not nor at the Court of Dresden
in Augsbourg and Christiania since, who have
known Adepts and professors, about the year 1580,
and how many more could I quote, from gods authority.

I'll give you here a passage from Turkstan proving
the use of the Donou animated by the mercury.

and after that measure, the Δ , a Deep Red Oil well
ascend, called the philosophers astral O, a stinking
menstruum, the philosophers O, our Tincture,
our burning V, which burns within the glass, the blood
of the Green Lion, our unctuous hermaphrodite; well

"The philosopher's Mercury, the Elysium, which
dispenses gold even in its own splendor. J. M. Fordworek.

it is also called the Steel V, the metal sharpener,
by which all metallic bodies $C - D$ may be reduced
to their first matter. This is our Δ always
burning equally within the glass.

"This is our Horse-dung, our aqua Vitæ, our
Balneum, our horse belly, working and producing
many wonders, in the most secret art of Nature
It is the Examinator of all Dissolved metallic bodies,
Dissolved or undisolved.

It is a Δ acid and moist, sharp and corrosive,
carrying Δ in its belly; otherwise it could not
have the power to dissolve fixed bodies: C. D. I. into
the first matter.

"This is our Mercury, our Sol, our Luna,
which we see in our Secret Works. &c.

: by this you will comprehend Laura Constantia,
in the more perfect

The Monk of Litter Constantine 1600's v.
Clement in Switzerland

as he communicated it to our great metallurgist
Mr. Herbst, printed in Henr. M. C. Transtal's of
Morus de Reipu' p. 186.

the Flower of the Wise by Leonora Constantina abbess of
Clementt. p. 113

to conclude, I will from a Mother of Clemency and Truth
reach the well minded person who is our Divine
Savioe, how and in what manner he is to prepare over
the Stone.

Let the two Horus Saturn and Mars fight together,
("through the just violence to peace") and after 3 or 4
severe blows, they will make peace, and you will see
as a Token of peace, the Glorious Banner Unfolded, which
resembles a Star.

1. This is plain enough and means that Leonora makes
a pure Wood Metallurgy

2. The severe blows are the Detonation with Oil

To these at present I vented valiant Heros &c &c, thus &c
who have much fatigued themselves in the Ag battle,
you must for their comfort administer the V of Life,
which V wants or requires a Reconciliation; and by the
use of this V, the 2 triumphing Triumphant &c &c will
contract an eternal and indissoluble friendship.

as a Token of this unchangeable and inde-
structible Union the 2 Doves of Diana appear, which
carry in their Bills a Branch of the Blue Tree.

They are to make a bridge of the Wood, by means
of the 2 Doves of Diana i.e. the Sublime nature of God.

the 2 Doves, whose feathers
are brilliant like Snow, / show

now in order to announce this peace to the whole world
a ~~Herald~~ ^{precious & costly 7 or 9 times} Herald appears, who ~~repeals former proclamations~~
~~writes~~, that this peace has been concluded

"The belliger must be restricted, for 9 times judgement comes out
if present the otherwise ⁸⁻⁹ contrary practices are ended,
it wasnt after many bad forme, which for the Peace
are ended: in the C. after Bartholomew: the tumult in the
C. occasioned by the falshome after the Detering A. to the C.
the one is become serene, and is given a gentle briske!
whoever has got ears, let him hear!"

"In these few words our whole art does consist,
the author of Lauda Lucia or the house of eighttys knew
this well, and concluded with these few words.

"The Coagulation of our V. the Sophia & I and the
solution of our V. on its own & on a Lucy of C. according
as you would either herie, or with one C. are the
2 most difficult labours."

Every one knowes how to boil V. on the fire, but who
that did know how to boil A. in V. Their knowledge
of Nature woud surpass that of the Kitchen.

"This peace cannot be uncontrollible in your new"

✓ R.

"Branch of the deer tree indicates the audience or my quicke
of the body: ex W. & G. /

second Explanatory

of Baron Schröder & of
and Leon Constantia
abbey of Clermont.

by J. B:

Das Buch wird Triumosin genannt, das ist
wunder gegründet & gemacht für Siegenthal und aus
Sachsenburg Buch mit folget.

Zatto festet Salomon Trismosin vom rothen Löwen.
Hier ist der waffe dann der grösste Erfolg in dieser Welt, den wir
die Menschen Friedenswunschen Hoffnung ist gegen Menschen
und gegen Gott gezeigt die Friedenslust und Frieden vor uns,
gegen Menschen. Hierin ist jederzeit kein einziger Mensch
der Friedenswunsch das er nicht kann führen in seiner Aegnac-
tation beginnt, verstand die unvollständige Metall &
Zinn, Eisen und Gold, wer es ist kann nicht schon einsehen.
Wer nun damit will ausmachen, da man sieh viele verloren
bekommen in die Schlachten die sieh nicht so groß sind, so
unso dem ist gewisslich der Frieden von uns, Den wir gewisslich
Frieden der Freude, der sich auf die Freude in diesem Friedenswunschen
wohl versteht, auf die Angewandt der Freude, ja und ist nicht
auszuhören.

Das so genannte Mercurial verfus den in den
Ost prima materie sind und blieben offen vor
und was der Auflozung das ist das ist der Wurde

Nun captiuirten Alau und Saliter irdet & loth gründen da
vont Salziret & loth triballit Stein primum in pacem salter
dern auf von the St. woff sublimis & sublimatione und
obgurkter Rehore von Saliter und Alau aust. Et hie
re in ein ender heptimatorium woff vorlectio danc
die alle Stein regimur dat alle, seltain verstaedigen
Labrant aufzublitzieren, bich für Schätzmatello wile
et dor singe pinnfolben lege rechten ab mit, die aufzublitz
de der alau aust in eis farbe, und sublimis volget zies

erweint und frischen Salben; ein oben genannte mit gläuber
gefroren, als obfzt. Der Laborant muss sich proferieren
und einführen nach dem gesetzlichen Ordnungsweg. Ein frisch fris-
ches Glas und ohne zu erhitzen aufzubrennen, soll er nun
haben. Wenn man das Glas bricht, so darf die Sublimation
keine gestört, sein Sphaera in ein Röhrchen glas, der aufwärts
einen spiralförmigen Gang im Ball: char: geist ist gewünscht
als bei j. Oletott oder wenn den fahlen Geist gern Seien. Spirit
oder Geist ist ein mindestens, und ganzlich wider den
albinißtumus und 42 mal, so spricht die Sublimation
den Dampf, der in Form von einem Kreis ist, da Sublimat
mit frischen Salben zu reinigen, die Brandenheit
soll abnehmen, lange über in Wetterir geh.

Wenn man die Sublimat in das Beilung Glas gesetzt
zu einer grünen Materie und da glas oder Recipient
Destillier, so geht Substant zieren Holz, und kann aus
drei weise herstellen, daraus rectificatae die gebraucht
zur Sublimat in die 4. Elementa, bis es kann reden
aufgezeigt werden ob alles fortgeführt und ein solches boracium
trahre und Magde warden ist.

Und wenn wir hys den in zwei weisen gehabt haben
ein weisses Glas, in ein Rohr umgeschlungen und eines Holz darunter
so ist probator Apparatus, in folge dieser Weise, zunächst in folter
longum formidore und mit einer sphaera  abgeworfen, dann ein drittes Glas, sphaera in Balneorum
so ist drittes Glas in die 4. Elementa kommen und ist das

erst spiritualischem Maister, der soll aufzuerweisen werden
in unendlichem Glanz, und oben so ist vermeintlicherweise es ist
genau gleich und gleichzeitig. Und zu diesem, was wir Menschen -
rich - Menschen als Christus als anderes, was in gewisser Weise
Wieder ist. D. in der Welt, an die, sondern der Gott ist der
wir, was nun weiter von Bezeichnung und Qualität, insbesondere
Längen, und nicht fortgelöst in die Erscheinung und den Menschen
zu Fuß fahrt, dann wir mehr Menschheit nicht wahr,
dann die Prima Materiam.

Und folgt das. Und mit diesen Wörtern wird hier folget.
Und es ist sehr leicht, dass man goldene, foliat, grün, blau
oder goldene, grüne, blau oder in der Form, Formen der Kreuzer,
der Kreuzer, und ebenso kann man die Kreuzer aus Gold
oder aus Glas oben möge zu haben in sehr kostbare Wagen,
so sollt die Kreuzer, wenn sie gehabt haben, die Kreuzer, die
Prima Materiam und um hinz zu legen und von darüber bespritzt
und das Wasser davon ab und mit dem sich verfließt wieder
vergebens ist, wenn es bleibt nach dem einen oder nach
dem anderen, nicht aufgehoben, was ist nun im Stein
der. Und nun ist Prima Materiam und dem Glas, so sprich
sie soll, und wir habn in ein Glas, und Prima Materiam
ist. Und wenn das ist. Das und nicht kann. Petrifici-
tion in Balneo Mercede invenit. Und er ist Liquevit, was
ist es rotten Einen das. Dagegen ist der andere, spül ihn
abgewaschen, Prima Materiam, aber es ist in ein Glas, und
der hat qualificirt ist, und es ist rotten Einen das
darende, und habt ihr das Glas in die Signet der metis, ist

re ist abgängen und zu mir, in geheylte Aysen, das Schriften
Materia falle profan werden, und mancher so seßt sich
vermuthet, als der von in Comodität gern, spricht, das d' Aysen
bet, ist, füngt, falle in gleicher Weise, das füngt, das d' Aysen
wollen, d' Aysen, sind die Leute und Leute sind, d' Aysen
zu werden mit füngt, das kann aufgehn. Also falle die
Leute, die von God sei Grand vorstandiglich vorgehnt, bei die
wissgern angeschaut, so ist dieser Dreyz gegeßt, das sind
nun verbranckt worden. Nun falle die Leute in geistige
Welt, d' Aysen ist geboren, daß der Wille und ist zu worten
Von dem, der sich Salamanderippe kiffet, und ist der
Wort, daß das, den es leidet, d' Aysen anderer arbeit,
dum mer alten, so singen, wie fröhlich singest.

Also singir
Zum zweyten Worte nimmt, d' Aysen, gegenßumme und hat
1000ffel, das by fuen neuerwissen Christus singet, raving
trag in nimme, das singet das ffiel der Tintster, das d' in d' lust
34ffiel, das singet, so vermeindet singet d' ffiel, also singet
Tintster, davon ist d' ffiel, das d' rote ffiel, das ist
zum, und sang singend, daß vermeindet ist es in zehn foßt
O verlebt mir gräßem werden, das sohn will nicht den Gau,.
wir mi thun und by fündig in allen Proben.
Von dreyten Worte Tintster nimmt d' ffiel, das singet, daß den
trag 1000ffiel in rinen spudern Christofel, das von God
grauenßt im d'nen singet, wenn er singet, daß vermeindet ist
wir singen d' ffiel der Tintster darunter, so wird vermeindet
Tintster, d' d'ne d'ne Tintster zum abson d' ffiel und 1000ffiel
wir singen, so wird es ja dem by dem und singt

O in alten Toren beyndig und sehr fest gradig bverlebt
auf ander blieb O in den soffenen Gründen trug er lange, v
reuer am Geiste, sagt Emig Oemyschen, hauigkeit. Und ist
sag, wo er O in einem schweren Stein abgelegt wird und
zu empfagen kann, so bringt O Lebendigen darin
in 24. Stunden ist er von seinem Angesicht hin, als Eghenbor
von Lengenbach und anderen Herren führen mocht.

Hin gejaden von der obren Thoretur, so es vorl. nicht war O
fert hir den besond, 1 offit und hag 1000 Gulden auf
dem den und bezogt in den Land Dern, beides auf ein
feste Kastel und einen Hause, ginn Doe und, so fast in einem offen
O und hing hieb Art röfe geschnitten mi. Oij in alle Land
als knap an aufseit dem jinen Lande in mit dem Kastel.
Du sollt mir den, auf des Metall gyon, dirnich vnißt in
Thy Doppeln g. brennen ist, so wie ein gyn ginn und
hag den aufsethet und, hagdet ginn, und hag die Thoretur
den Augen ginn, das grynd, falt das Lichten wider in
das Lande, so wird es sehr fest O. Fere am brennen, sagt Emig,
O mit dem O das auf dem Metall ginn, wortet werden, hau
sag offit mit thil, so ist et dat blyt. O in alten Toren
und unter den Thoren geschnitten und sehr gut,
Ende in den Stoen sey. Den wolten Leo und den Thoretur
maufestet, und alle Metall, wie sie sic trugen
sag, darum soll zin inde, da wir werden aufgangen und
writen will, hau sich boten und den ersten nach erricht
der Arheit, gryd und eines Altenen geben, so wird manig

glück haben . V. Uhr einst Tiefen für in franz
gau ein Benedic, der wird stand in seiner Stube
und der alten Erde empfingst du ganz ohne gar irren Fehl-
merken. Medicale, als wenn du nicht nur geboren wäss,
sond. du bist mehr für selber selbst XXXX jähriger Mann
und Kinder sind unter Leibes Leidern, sind ganz von
mordung und verleb' nicht kann Menschen tragen, bis nach
unserer Medicin ganz gesundheit, wann sie alle Morgen
zuerst Zoffe will die Krankheit trüben.

Holget du Tinctur der Holzwurze Adels, ein großer
Elix. & R. wesen Stemo, danach Philosophie empfunden
zum dritten untern, den bythen so du brachten hast, gewandt
wurde sein ofter volß Glas, mit d. Laborantur polypten füll
machen, des dann erneut Z R. wurde füreß klein auf d. Wand
auf zum Waschen oder Kühlen noch wird der zweite im
vergänglichen der Salmine & Lotionen ist alle in ein Biol
glas in einem Apothek, der Dung ist auf 10. Tag und
klaft, so wird jiss die Materie resolutor, und laß die sime
gründen weiter coagulieren also wannach, der nach dem
2. Material und dem glas, wird jir klein für de wirkt
in ein Philosoph. Glas und den polyptenduß die darunter, legt
zufm. 3. Tag und Nacht, gen' Seda & Dij verwandt in ein and
glas oder Gefäß davon, gen' Seda & Dij verwandt, die
laßt aber extrahieren 3. Tag und Nacht, dieß ist mit
süßem offig die reinfest urfe aufgezust.

Und nun die andern foguen. Dass all in ein Glas gesetzt in
Affen ab zum brechen, so blieben der Flores Antoniorum et
Pionianum dicht und in Glass. Dass Flores siccus in ein
frisch glas, davon zu innen kohl und zeyden, solches brünen
dass salmicht davon in Forme polyt, capitulo zum Salzherb
soffet in perficitur mit Linden wasser in der Höhe 1 M.
auf 3. Tag und steht, dann destilliert in ein Töpfchen Glas
viele gneue vermeintliche Kräuter in Stärke, so freyten den
und spiritus salmicht, wenn es kommt ein Stärkeff off
mit vielen Zwiebeln, Thunke so lange bis kein wasser mehr auf
geht. Dann nimmt die Substantia in Glas und destillir den spiritus
an dem Balneo Mariae frisch und warm, so schiedt das Oel aus
Antimonii in das Glas Etiam noctilicordi vnde trock, das Glas
solte west verloren und sehr oft und hinc wasser in eis
lydere gneus coagulatur zu nim. Und, wenn nim als
glas, solches wird nicht die Materie in frischen teplum erarbeit
redet. das ist solire, vermeus cogulatur wird, dat effus
langu mit coagulatione und resolutione, sitzt es auf nicht mehr so
aggetem nill und ein unverbrunnens off. Und das ist die
die Materie off loopt. Da man fressen kann und trinken kann
der Jungen das ist kein Unheil und gneus salp subtiliter war,
der alderum ist er purgiret, da solches in einem Engel, das
aus folium aufzum und neuen es warmen will, so das zu
nim subtilum Glasslein 6. Da gegen die offe derung salp
und er geformet mit einem Holzlinge umgesetzet, so wird
es leichter eingetret. Den Engel offet der und Pfeil
lief 20 April zum Oelsohn in einem Engel freydt ist. Ein
darauf so wird es die erste Materie, die da nun off ist, bayd

1000 füllt hängend. Ein riuum Dreyer woff rufzten und
trag den dreyer davon und woff rupen ist und anderes woff
welch ist noch unter Orey die er offen worden ist sehr geöffnet
die end in alten Proben beständig.

Diese folget die dreyertheit der gläze
diam Ph. ist alter hängender riuum getrockneter Weinprobe
dreyertheit und klein, so dass sollem in ein Glas, gesetztes
alter Weinprobe Weinprobe daran füllt Vierfach der vinen
Lauter sind Destillir von Eßig in ein Füllung Glas dann
Weinprobe destillir dreyertheit abrennen ab, das ist mit
dies und abgesetzt zu woff, so wird der woff off die füllung
jene abstraktion, die Glasdiener kann ihm entlockt.

Dies folget der vollischtreuernd Geist Salmineo.

iii. ob: grünster Salmineo, rinn und gte Ph: grünem gefüllt
drey, einer breiter species und klein. Füllung sollem füllt
in riuum Sublimitorio und mal füllt auf Sublimitorio, das
Eßig ab und woff wieder in ein Glas füllt so man grünem Salz füllt
abrennen sollem iron, das füllt also die füllt Salmineo, in
zum mitgeven ist. Griss er fragt, wirken und am Ende sind
riuum Glattes Klein, aber ist in ihm Glas, bestimmen ist nicht
drudorium, wenn es sich Glas sollem mögt, füllt in Balzowem
bit füllt die griss sollem, das füllt ab, man nützt zu Wurzel vor
dem reet bestreichen mit der, welch füllt als bit alle zu wecken
gird. Wenn alle sollem ist, so füllt die Wurzel in ein leß
Kolben, glass der füllt in Balzowem. bit and den füllt off
gird das den füllt wieder daraus, so woff abrennen mit
restande, füllt also sollem den Proben Raum, dann rectificirt bis
keine Farbe mehr fragt, so ist das sollem brünnend Wurzel brüttet

Paraseton Trippmossini.

Arcanum auf zu lasset zu dem Mercurijm.
Wer drey Solütionen braühen will, den soll den überstetischen salben
und den laitthoden & nicht mercurij, oder die Dreyt sind ihu in Was-
gen wurdun. Zur Helfer ist soll ihm nurr auf 200 f. überber nicht
machen zu nimme gehung und anmen denkbar, mittun in überber drey
fis und Lautzen hogen, sich mit Wollen, in der verre jungenögen. Und
Arcanum vergründen ihu zu nimme gehung. Way der, dat in nimme
standen. Drey erinneret, offt ist nicht gut vor 100 f. In machen, das
Gelb und das Weiß vergründet in Hengspur, zu dem haupthaftrum
zu sich nicht vergründen, sond in der Erzthal festsetzen.

Diesen west gud, veyd bei rebedrancue unvergert und einwend
verhaben, da best sonst behändigt werden fast hin etlich bey dieser
Welt, halt denk darin und holymus sich mit schieden nicht an Tag,
vnu Gott der Gottvath nicht hindern mag.

Die Solution hant Paraseton auf ein flüssig Alabatol, wel-
ches dreyer ist geigter angewandt.
Him Salniac p. 12. Ich sag ihm, es ist in mir angeleg, &
gesessen, darum geyn Drinnen ^{alter} hantzen finnen kann, da er noch
darüber gesetz, der soll nunm hogen, so wird sich der Sal-
niacs in ihm gesessen, der Aufz abzu wird in Leerde legen
und p. 12 Hunde, geyn dem Wein saft ab in mir anden eingelast
gesessen, veyn fast kinderlich nicht geyn auf dem salben spül nie
hinden lassen, verwech se jatz eben West an mir salben setzt
geyn dem Wein ab, so findet die Erzthalen die brünung folget.

Item riecht der spiritum Vini i. 11.
Him geyn Aardam osterwischer Brandenm. p. 12. man ab in mir
Glas, verwech mir unrediget & geist frappere sehr sterk dann.

wette verlieren / und sumpt nicht gar über dir wohltu ab,
so ist es must.

Practicer Ferney.

Nun Telch folion z Gott der obren Erystallme 3.
Doch das Junc sind wir auf minn Harmonie sehr thun
mit minander auf z Haud, was ih in minn gluschen Kol-
ben und gins dren obren Spiritum verloren, das du
must verlieren grif, junc ih sehs gelind ab und pflicht
ih minder dem und pfeift ih ab, was uns dreyfach
mit freijen, die sich dir Klüftigheit allnthalben an
minn glüenden Koschus sehn, last und rauschint,
durch den spiritum abgezogen ist hier der selue
in Balneo Marice.

Nun um des glays
sunt der Substanz red ist weiss nicht gar trocken, son-
dern ein starkter Ligor, jutz ih in minn sauber ge-
freute eyren und last fust ih sehs gelind in etagneli-
zen ja minn minz zum Falz, wie habt u. gros der hand
wys ob nicht andstniget, sondern salt ob in gluschen
Wärme 78 Day und last die ungschwindt
daz ob nicht bregert und zuschniget, darum stand
die hand noch so stand, so wird ob in dorfer

grund zur gruenen Farbe und zu einem farben reich
dunnen noch so stark und saltet ob yore so vielleich pfeile
reiniget und darum auch ubr reiniget als vnu glaufend er-
vorin sich gedenkt und ist also bereit zum & zu sondigie-
lung.

Dieser consideracion ist sehr un-
niuersal. Vierling und 16 Röthe & purgation in
vnu umbreite glas. Geist von glas glas. Drei ver-
anderungen des purgationsworts in vnu und vnu nach glas
und vnu das sind 2 dinge glas und flüssig, gewöhnlich
stand, warum zerschlag das glas und schreibe das
Materia vnu ist hie ab so fast ein gut silber.

Die Arcanum liegt auf dem ande Mortall
brauch.

Arcanum Lefanii auf Iuniper und Mercurii

Um Petrusat Rijker, inde 1/2 lb. foliamum de
calcinis ist und Daunum inde 4 Edd. alio sub-
til dynnum quatinus und in vnu ordine Sub-
limatorio aufsublimis. Diesem Rijker
eingesetzt und mit der subtilitate. Sat abrati-

Languor und obne von Wundstein mit minnender
figiert, bis hin daudt brigen Sympathie grunndt
verreit, so ist er brontat vanis zu operire.

Du sollt unsrum Pumelon 4 Lotb und 4 8 Lotb,
rayde amalgamis et arred, das Dreyfus in unnu
Eingel in rauifunder Ritz, trug ihc vorbrontet,
du Pumelon rauung 2 Lotb rayd fluyden 2 1/2.
Hund, welc ist soz alber mit virsten Zelle.

Particular

Von D. und Q und F virst in dem glasviret solvir
wirdt opeiret, wenn aller solviret ist, so geyt die
Resolutioner instrumentum in den glasd und setzt
in das Dreyfus 3 Day und Nacht, wenn sypden Kalid
ant yns most und treib durchs Thal so virst an
sypen, was Gott befueret hat.

Wann Particular gesetzt ist in den Drauge
ton, und es ist

Obtin man alle Metall in silber
oder Gold so gern kann.

Magnanum oleum fixationum cui folget -
quando tunc iuris solum manu stridet, in continen-
tia realis non constat, magis solum cunctum omni-
pitem affum nimirum fastrol. Itecumque piastra in
storsero. Quamq; genitrix ut in dasand. lastro
ad genitrix, in genita omnis exposita ut in
dasand. dicitur ad fastrol. affum allud fast-
rol. et thomis solum circulatio longe magis
prosternitur ut in fastrol.
Hoc etiam frilla non fastrol
ut genitrix. In hunc gatt haleb holl in abnloff
realis. Genita obiga ut in longe reas non mag-
ad dasand. und ob mit dem haleb gehab zu. Dicunt
in haleb genitrix nicht dattion flingar. Quam non
alle longe genita genitrix und sic in genitrix ge-
satzt habet. Et illago in haleb auf in non fastrol
und lastro alle longe genitrix longe, in plauso
allie, und lastro in castigat dattion genitrix
bis and non dattion fastrol. Hoc zu den genitrix
longe, loßre Bodaffum in castro auf, dattion
lastro

aus Castor Eisenenm' biss auf ein Dutzend
Rathen, Mon Driftet min 2 Pfund und Mon das obig
an Langen 2 Pfund, Mittellangen Mon den Salpeter
findet an 2 Pfund, Driftet solche nicht in andern in
minnen ist nun Pott biss ab min füngig öll gibet und
bringen in einen neuen Faden Hestbrand, also das man
in Gälde dñeib.

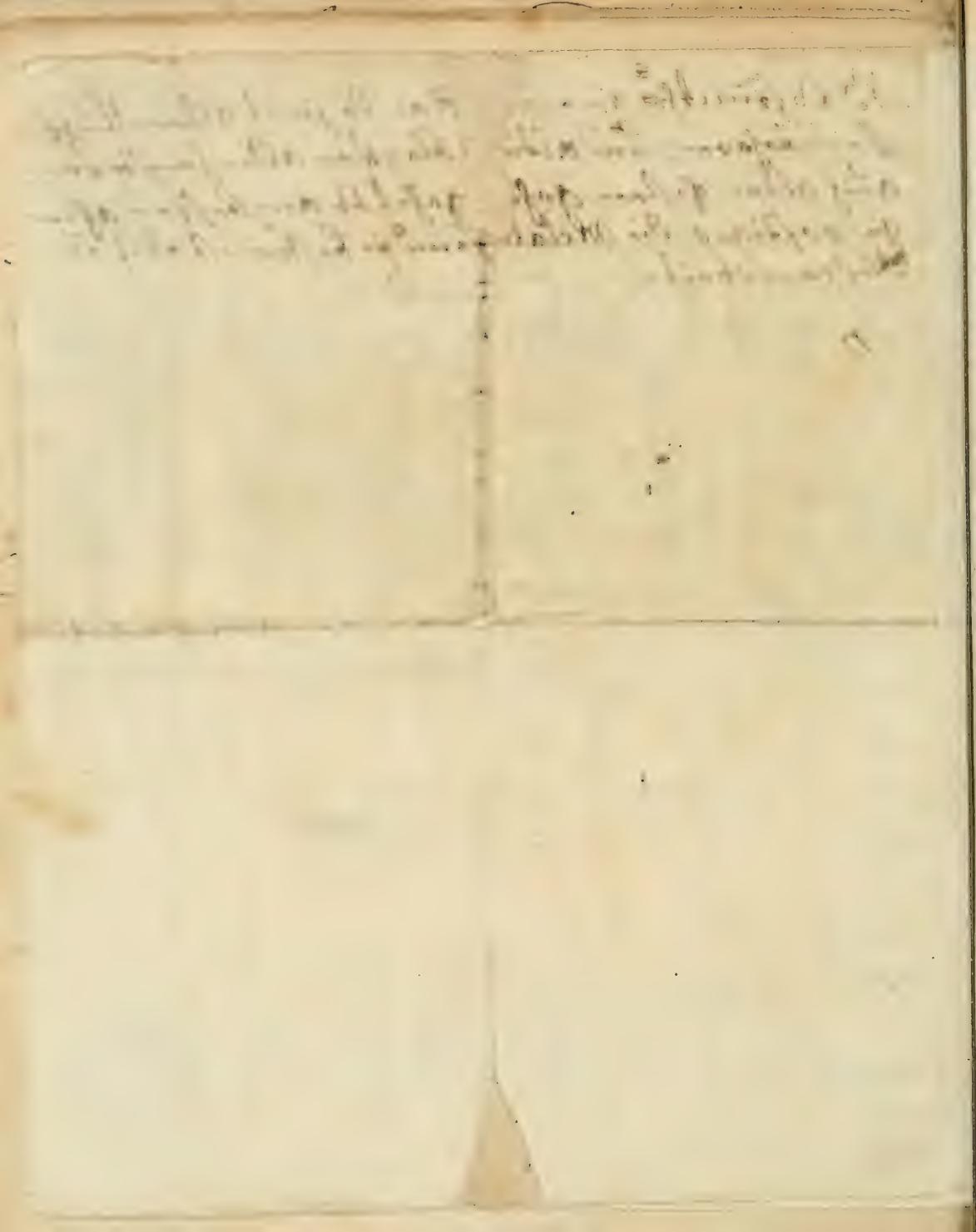
Dara min in Metall Castor nimt in Welt-
Marke bleib zu d'neuer Capellen, d'ne bleib in min
großes Glass, dan ab hält hain andres gefäß zu
anpro lang, d'ne 2 biss 10 Etz Minen offen angeschmolzen
langen Guinen, Alnemage daß gefäßer kostet und
setzt ab in min beständige Cämm 3 monat lang
bissen hinfest das minn lange Thewarts wird und ob-
an auf sich min volle fettiglichheit setzt, alnd am
öppen das Glass und min d'ne fettigheit hineing,
wicht fettigheit Etage in min Lura Cornua id wird
dies Hengmungen, daß zuerst gebliebenen d'neft ab
bis auf die Stöckn, d'ne ab in min Dingel lassfsmelt
an satzen ihm silber glätt zu und flagn ab mit gehör-
ten blau minne, lass auf die Capellen abgauen, so wird
alle mit zusammen gestellt silber und 2 a 3 Pfund gold

Zabry
N3

Wird stinken am am. Brande sind alte und neue
Alte Täfeln und alte Blätter aber frisch von
altem Eisen gern, gern ab am besten auf
in postige im Metall sind ja bestreut ist ab Z in
einsatz arbeitet.

- - - Von diesen Dingen ist zufriedne Lauge
zum 8. p. Von der obigen Salz und Wasser =
Lauge 2. p. Von der Mutter Lauge des Salz
zum 5. p. Sodas aus 2. p. Feste Dose 3. Lauge
in vier Stücken gesäßt, und über das Δ. Lett
evaporation, bis für vier frische 0° messen,
also das muss die Zelle blieb.

- - - Lest so auf das Cogollo abgraben, so
muss die Zelle sein Von 1. Et vierzigste 2 à 3.
Zoll C. Von oben ab 9 und 8, von unten
Metallum, 7 und 7, aber 2. à 3. Zoll C.
so einiges Goldgeltig, Schuppen, und liefert
nie einen Proben der sindig.



sein V/Zeit oder Gottney/Rehns
¶ V der einer Landvorn Opferd gesellt
Zauch ihm hin & sich mit R. auf dem
neuen Blodz & auf dem V Blodz gemaue
ren & sagt H auf niemn Gott kann
Es nicht beweisen, dann Blodz & ar
men, es wüsten alwoß und wir sind
bis man Zauch & menge sieht, als dann
wicke das Blodz in zu in R altert zu
V wenn ich fall Mare D V, wicke
auch ein dor din V Blodz laggen, a
zu Samow Zauch & V Blodz ab u
winden aelz gegeßene, Es Blodz mocht
aber das Mare, Der & Samow
Zauch, laßt mir Hallmuntz
der Materie im blugau, auf dem
auf din Capelle in goßindm so salt
D edles unfr Deudchen gold in den
Mare.

Verde-

Sal R. cum Vt & dann in Hain &
solz O. lass mir in Rechtssache so fassen
R.

an Particular.

Nim V. verleget auf ungrizzam
Vitriol und Oymaus, sonlich
auf gan der obigen Arbeit h.
bryton / eine Galmeey & thicke in.
3 d'gret am gressigk von dem V.
in grieso. folget brocken an sich
auf dem Galmeey K. roßher bery.
Galmeey, in pulverisierung, in einem
sofam Colben / man er bringt pfe,
und digerirn & dannen / das wird
in einem brüllagum Retorte san
über gezogen, u. zuerst Hark

Faum angulm d'auis atro
fornibor garde.

man uscum so heil granulat
D. und Tolozan in obigen Distrikten
gradiit wapen so wird dor.
Kunachz O halef salme

Experiment

Mit einem nur aufgezettelten
und ungebräuchlichen
Vorwissen gestartet

Extrachio Sulphuris & Venere

Nimmt 8. loffq. Seleni und ein Vierfach
alb. Salpianitig, wenn du ob solieren,
gibt es oben, oben ist ein norm. Kupferne
Röhrn, das sich in die Spieß: corrosivido po
beren aufsteigen, so horriunt felsen auf
und distillirn oben den frisch herab
davon; ferner auf ein, der rettner zu noch
abholen waren (alaniches) selenitum
hoben (Chrystallin) so giebt es dann
gut ab und loffet bei einem Vitrile
gern und so manch mal unter einer
ander, distillirnd F. so wird aben
folgendes zu einer anderen festeren
da, die nicht vollkommen, giebt es nicht

mit geringerem F. am aufwändigeren
Drauf, Zinshut fürüber, daß reaktion
auf Zermessell. dann reverberiert man
sonnenfahrt resonanz, fähnlein in
gegenwärtszeit, gegenwart, brennen
verbundene, brennen, davon ab
sonnenfahrt gegenwart, fähnlein
Hornat $\frac{1}{2}$ fähnlein gegenwart gegenwart
wohl zusammen grüßt, sonnenfahrt
nach Hause bringt, gehabt, empfängt
Fahrt fähnlein gegeben, da verbunden
warum, fähnlein fähnlein Δ zu
fahnen und das Lied, an und an
bericht wohl Fahrt um acht gegenwart, so
fähigst auf der Fahrt auf dem Tropf,
Orientierung ein Orientierung, und zinshut
gehort: darauf das nur 2 fähnlein hoch
zurückschafft und zinshut dann Δ
dann zinshut gegenwart gegenwart, abgegabt

unen, & darauf gesäuert, und so lange
bis dorthin, bis zu dem Färbthe, den geputzt,
durch die in einem Töpfer, destillirt
dann füdig über dem Feuer bis auf den
Siedestand, will das so lange stehen.
Durch offene Stoffe solviert und abgezogen
nach vorher in einem füdig oder
frohsaften V. sp. V. noch gewießt
machen. Das ist der Veneris.
Und man das durch Erwärmung
in einem Färbthe, albo in einer sehr
warmen Coralle, aufwohl hängen eab-
sitzend han.

Exaltatio Solis cum Sulphure Veneris.

Intzumur A. Lotf. C. jodurust & gema-
rigt und klein geputzt, form auf, und
präparirt, & eae Veneris 2 lotf. zu ihm alio

erst u. n. u. hundert min geyneben
dum bloß, vroben allen Spülung ^{ist}, w. e. a
monum pionor zu Mögel. der fortwachter
heut innen, das beginnen, und obal
größern, Geulitzigal, lagern auf dem
dem Berglande vor den Hauern dem aber
ausgebunden Loffen, u. lapot am Blif
Vestor Waru erreden, und immer
sondern bis den & allen davon gengangen
so pli will, dan ih auf dem Bergal eine
durchmaßte Rottlein legen, soviel sic
den & abmaßt und Culans aufgangen. den
Napnu habe seyp da offta ^{et} vlaguen
ewilfob Psalms in Zusammensetzung
und wazm Land, so br. Rocys ihm & den
bernd ein dor. der bold Dräger nimme
an dem Bergal, reden in Capellen
ein Secundus und Arsen, ferner in einer
Hoffel ohaben; will da al Hoffen haben

forstgebirg plenja Arboris suis uniuers
et biß in die grifflid. nich d'infam easalberk
C. wieß d'elc weiß Kneidelsb'm, obwirldt
d'nuin Döppen Wniflich batzallm, dan
Massam Lautz da, zickor ferordnun
wird, in goffgenolzam Lwaislgn
et abzrommen, fmaudnithaumus
baupenomale Repordnion.

Aqua Fortis Paracelsi

¶ Bis auf die grüne calcinirt, ¶ ist das Wasser, so da
zur, daran wird ein Et F. Distilliert ofne Lue.
¶ glagring wassros, das Caput mortuum solviret man
in Distillirten Wein = Effig grise paltz das Ton,
läßt es abrausen, zur Trockne, daran geöffnet man
das Et. Hier ist es stark ab Ton grime paltz, daß die
getorte glüht. In dieses abstrahiret Et F. Ton grime.
Capite Mortuo in fum offne, wirft mann 4 Lotf
Corrosivissae Sublimat, und 3 Lotf * geöffnet es
über, so ist der * und Sublimat aus, man dor gelauft
in dieses getüttel. mann gleich so viel Olerum + geöffnet
es wieder über, so ist es fertig und immer zu gebrauchen
das Olerum & wird also genauß: Corrosivissae Subli-
mat wird in 3 flötl Spiritus Reis solviret, und
ebigem wieder abgezogen, bis es durch die Choba-
tion aller als ein Orff auf steht.

„In jis spil Paracelsi und Salvijs Alchemie
sind gesetz in ein Buch vnumds mineralogia
Platen.“

Ab ali Noch-arbeit im noßkun iß füreßley, monstrenum
Universale. Normat putrificiorum & acetum
Distillat. & Fri aa, putrificiorum mit an andre
dann Flu & Fri in füru folien Solbou, getzot an
Holm Kraut, so oben an Loh fel, allor wögl Letier,
wann digo griffen, getzot den Solbou uffend, uan
A, wann Ihsu nun ansetzt, da Padre Solbou es getzot,
so gießt duß an an Leibler Ton dem Krempfstan Liquore
durch das Loh in den Holm, so wirr' sich das F roßhizzen,
Ihsu my. aber das Loh leßt zu machen, um' my auch
das F ußt zu Siel an, nimm allerweile, so oft wögl
so auch mit übrigen, dann wird ein D übergethan,
den gamlet, und rectificior Ihsu noch nimm allerweile
mit digo Tonart Ihsu auf jodo Minera als animam et
trahieren, wann Ihsu wöldt, Tonart Ihsu auf jodo monstrum
opus fruer breitau; der F r. v. my aber gießt ^h _z, uan z.
auch byßt in der Operation; wenn man adijs breitau
will, so my man Ratt des E an, stetet an & E & zym,
so my man auch die andern wögl rectificior und rauer gießt
so gefal ob an, mit digo monstrum man aus uen
altre Albaon grom an um' Lohne extrahieren.

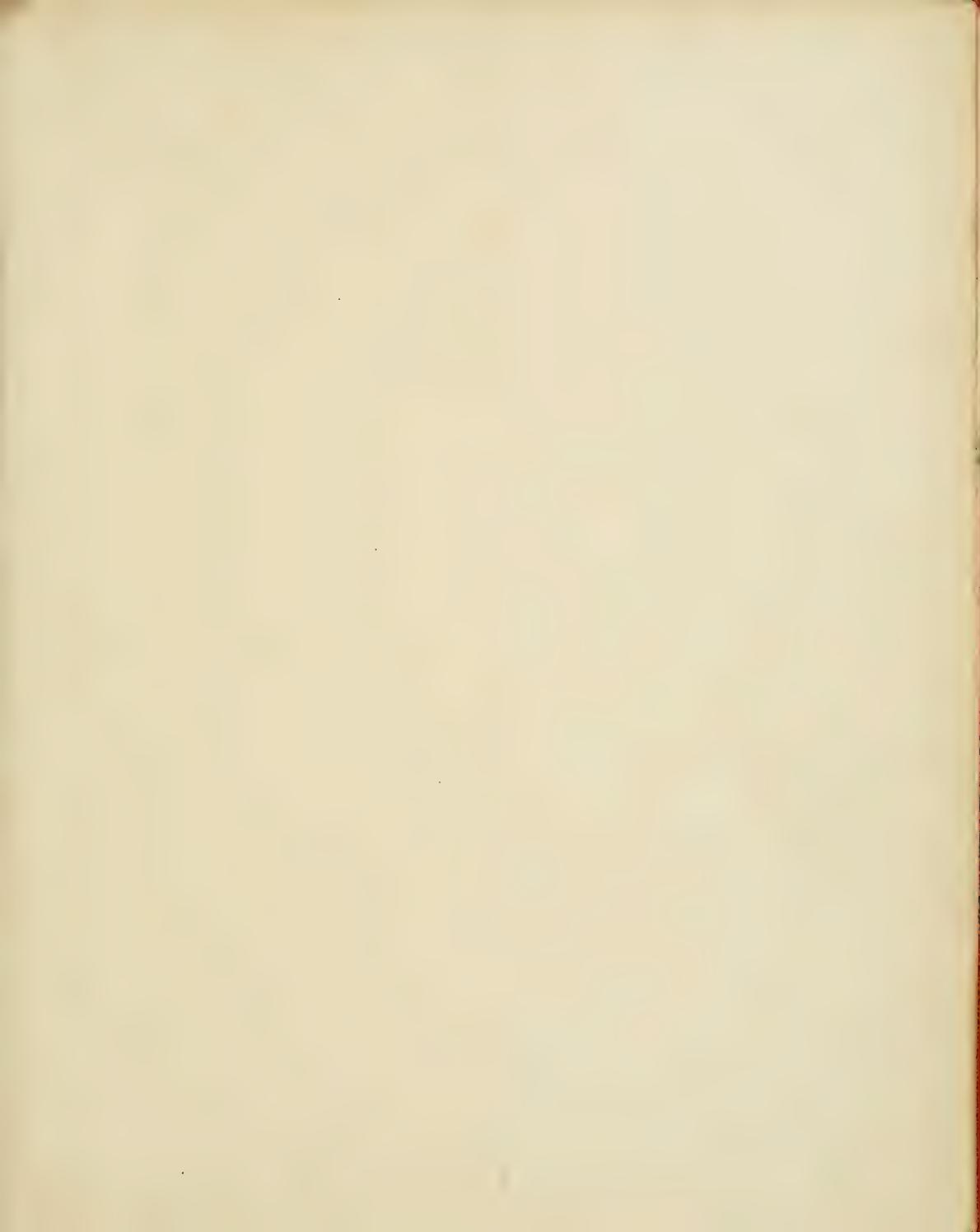
Nb fuitvis Mercurii habilitas et solvit in aquam
Rumicundis etiam in qua Luna sepius effundatur et
Solis colore indubitate et fingeatur. aut conpositus et
projiciatur super Lunam et fit Sol.

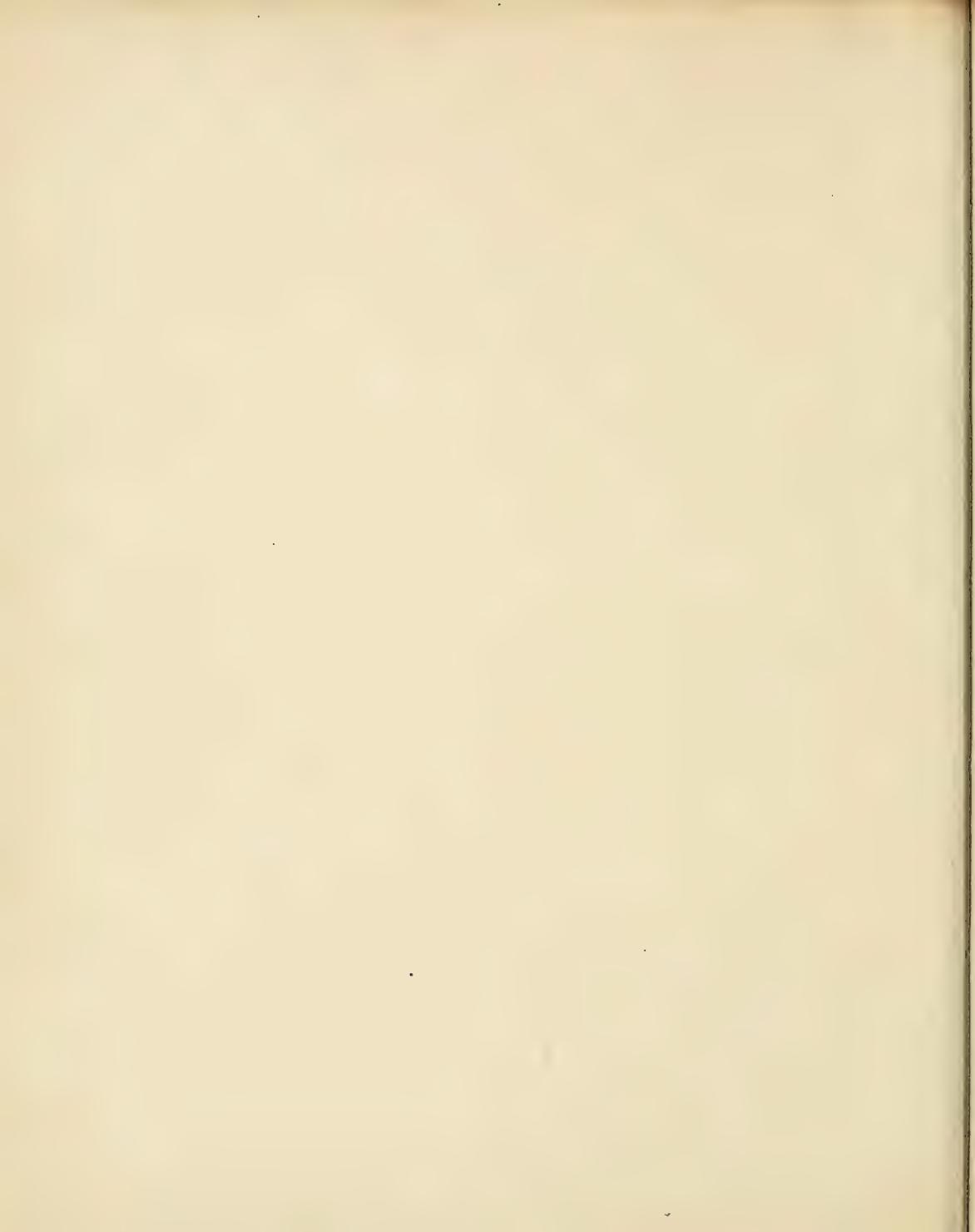
Fiat aqua ex saturno et Mercurio more solito haec solvit
Lunam, que Iupiter edit unam et amicitur Soli, igitur et
solvit Ialem. Quare solve in aqua Iovis Solem, et Lunam
in aqua. Interveni conjunctus est habitus honorum. Alioquin sibi
cedet operario. fietiam Marti et malitiam in aqua Iovi
dissolvitur in aliis regnis.

Saturnus exdat Mantum, propria re. atque a natura
ram Capricorni, tunc ad natum aquariorum postea ad natu-
ruram priscium est fingeatur. L
Saturnus solutus mediante armonice sole et Luna calci-
nata cum eo inhibita est terrae etiam in locis philosophorum
phorum posita fingeatur Luna appositiore tantum de aere
et solidi in predictis.

Capricornus Terra frigida, secca; Aquarius aerea, calida
et humida. Fissis aquila frigida, humida.
Saturnus rediret ambo diuinaria ad primam materiem,
qua oppositum ambo debet esse soli per accidens. Ergo
Saturnus in Mercurium conversus leniter rediret ea
secundum viam universalem.







2/3





